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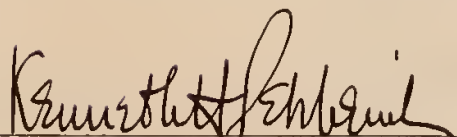
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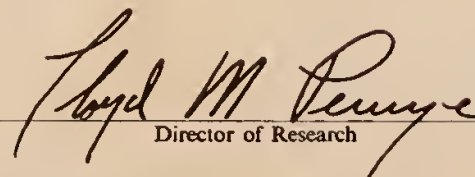
Who's Who in the World
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demonstrated outstanding achievement in their own fields of
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THE PRINCETON SEMINARY BULLETIN

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in Communication

J. Randall Nichols

VOLUME LXVIII, NUMBER 3

WINTER 1976

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PRAYER

O God of all life and love and power, in whose eternity our little times are held and in whose service there is perfect freedom, at the beginning of another year of teaching, learning, and sharing, we come to thee in the Spirit of prayer. None of us is worthy even to name thy Name, but all of us know that he who came to save us from our poorer selves assures us and appoints for us a place in his unending work of grace.

We thank thee this evening for the Church of Jesus Christ which he founded long ago upon a people and their confession of him as Savior and Lord. Especially do we bless thee for the common bond of Christian faith and life which brings us here and unites men and women of so many races and traditions into a community whose aims and ends are good. We have so much for which to be thankful. Lord, make our praises always to be strong and to reflect the fruits of our belief, for only then do we rise to our true humanity.

O thou who art the glad companion of all our going out and coming in, we pray for open hearts in order to hear thy word for us, especially when duties become complex and the pressures of schedules are strong. Keep us sensitive always to thy Gospel, so that in our chapel, our classroom, and our common exchanges with one another, we may feel its claim upon us and shall say what is true and do what is best. Mould and shape us into a family of concerned men and women who derive their peculiar lifestyle from him who is our common Head. Through each of us may his Spirit become helpful in making issues clear to someone who is confused, in sounding a happy greeting on a dull and rainy day, in placing a hand upon someone's shoulder when loneliness seems to be all there is around. Give us all a fresh commitment to our exacting work and may the vision of thy larger purpose for all creation make even the grind of the routine seem worthwhile. Impart to us the joy of taking up the task again and grant that through the mingling of old friends and new, through the contagion of the gifts of ministry, and through a vision of the Cross of Jesus going on before, something great may begin in this place for which another generation will give thanks.

Now unto him who is able to keep us from stumbling and to present us faultless before the throne of his glory with exceeding joy, to the only wise God our Father, be honor and glory, dominion and power, now and forever. Amen.

(Prayer offered at the Opening Convocation of the Seminary, September 17, 1975, by Professor Donald Macleod. Printed here in response to a number of requests).

Excerpta et Commentaria

by the EDITOR

Loving God à la Muggeridge

Of the writing of lives of Jesus there seems to be no end. A decade ago, however, it would be well nigh incredible to predict a monograph of this kind from the pen of Malcolm Muggeridge. At any rate, it is here: a beautifully crafted volume entitled, *Jesus, The Man Who Lives*, with sixteen color plates of beauty and realism from classic art and written in equally classic prose (Harper & Row, Publishers, New York, 1975. \$17.95).

Literary pundits have treated Muggeridge's writing style with justifiable praise and acclaim, whereas religious leaders and thinkers have been both curious about and suspicious of the treatment of such a sensitive subject by the former editor of *Punch*. "Is Saul also among the prophets?" is the subtle question punctuated by a raised eyebrow or a smile. Moreover, some will not like Muggeridge's Jesus and accuse him of giving us a pale Galilean who is more a product of twentieth century culture than one whom winds and waves obey. Certainly everyone will not accept this portrait and interpretation either basically or completely, but open-minded persons will see here "one man's testimony to Jesus" among innumerable others and will expect as many peculiar facets as there are in the images the accompanying paintings project and portray.

One of the more thoughtful segments of Muggeridge's presentation is his discussion of the basic question: what does loving God mean? The author begins by enumerating many of the objects, phenomena and relationships which claim and excite human love and which have their origin in the creative intention of God; yet our human reaction to them is not loving God.

Similarly with the works of man: these any one of us can love. Writes Muggeridge:

"All the works of Man, so manifold and wide-ranging—what he builds, what he comes to understand; his explorations of the seen and unseen, microscopic and universal, as well as into mysteries and meanings; his pyramids and motorways, his subways and high-rises, his facts that are fantasies and fantasies that are facts; all the wide range of his quests and curiosities, about himself and his habitat; the dark despair that overwhelms him, and his moments of ecstasy when the doors of the prison of definition are unlocked, and he is free to speak without words and be without being. All this can be loved as emanating from God, and yet not even this is God." (p. 132).

How then, asks Muggeridge, is God himself, the very God of very God to be found and loved? Negatively: (i) Not as he is philosophically conceived; we are not made with a capacity to love an abstraction, such as a First Cause or a Categorical

Imperative. (ii) Not as he is humanistically conceived; the Life Force which has borne our species from primeval slime to modern *homo sapiens*, spectacular as that achievement is, cannot stir "in any breast an emotion that could be called love." Positively: Muggeridge says, "The simple fact is that to be truly loved God has to become a Man without thereby ceasing to be God. Hence Jesus provides the possibility of loving God through and in him and, as part of the same process, of loving other men, our neighbors, through and in him."

But this Man dies. Yes, says Muggeridge, but it is out of his affliction and pain a new sense of God's love came and only as we suffer along with him are we able to "grasp the splendor of God's love and how to love one another." The consummation of the two commandments—love God and your neighbor—was the Cross; there once and for all their image and fulfillment were seen. As Simone Weil wrote, "It is in affliction itself that the splendor of God's mercy shines; from its very depths, in the heart of its inconsolable bitterness." It is within the matrix of this experience, where a cry of dereliction seems the only natural thing to do, we come in contact with (or, are we contacted by?) something (or, is it Someone?) to rise by and it is then, at last and triumphantly, "we know what it is to love God, and looking outwards from within this love, we see our fellow men, all of them, the sick and the well, the beautiful and the plain, the stupid and the clever mongrels and beauty-queens, imbeciles and athletes, every variety and category of human kind; see them all as brothers and sisters, members of one family, at once enfolded in God's love and chained together by it, as though they were his galley-slaves and this servitude their perfect freedom."

Honor Code in Academe

In an article entitled, "Colleges Are Finding Their Honor Systems Short On Honor," Edward B. Fiske, Education Editor of *The New York Times*, reports a general "breakdown of honor systems." "As a result," Fiske says, "many institutions are modifying, or even abandoning, long-standing methods of inspiring and enforcing academic integrity." Johns Hopkins University's student body "approved a new system in which faculty surveillance replaces student self-discipline . . . because students were no longer willing to report on each other." Notre Dame, three years ago, concluded that its honor system had broken down and now "it makes such a method optional in each course." Other schools known to be bringing their honor codes under review are Stanford, University of California at Davis, Barnard College, and Wesleyan. The University of Virginia, with expulsion as the penalty for a breach of the honor code, enforced the penalty in thirteen cases out of twenty-five in 1975. Like West Point, however, which gives cadets more guarantees of "due process," the University of Virginia has agreed this year "to let accused students submit the results to lie detector tests."

What is the essence of the honor code? Fiske answers, "self-governance, one of the loftiest of academic ideals." There are two sides to it: "Integral to most systems is a commitment by students not only to behave honestly themselves, but also to take action when they see others violating the code."

What reasons does Fiske give for this general breakdown in the honor system?

(i) Increased academic competition. The ombudsman of Stanford University, John Goheen, attributes this moral lag to "the economic and social situation." "Law and medicine particularly," he said, "are attracting very large numbers of students, many more than these professional schools can accommodate." In such competitive situations there is a "breakdown of ordinary standards of honesty" and "considerable disregard of the honor code." From a dean at Stanford University comes the comment that most students who violate the honor code are not borderline achievers but first rate persons who are "protecting a pattern of A's."

(ii) Changing attitudes toward education. "Before education was always looked on as an idealistic pursuit of knowledge. Now it is very pragmatic. You can't make it anymore without a college education. Students can sit down and calculate what each credit is worth in terms of career earnings," the president of the Student Council at Johns Hopkins has observed.

(iii) Broader social changes and responsibility. In the survey at Johns Hopkins, "Ninety per cent of the students said they would not turn another student in." A professor of history and religion at Florida declared, "If there's one moral principle universally observed here, it is 'Thou shalt not rat,' and that makes the older concept on the honor code ineffective." Hence, at Wesleyan University, the modification of the honor system eliminated "what had come to be known as the 'rat-fink' clause." "Peer group pressure" is another major factor. "Students are just not willing to stand up to those pressures and take the initiative in reporting cheating," said the president of Johns Hopkins. Moreover, he added, "we are becoming a society where, when people see trouble, the natural tendency is to turn away. Students are part of a general abdication of individual responsibility." This does not mean, however, that academic integrity is either bankrupt or considerably less. "After all," Hopkins' president reflects, "it was the students themselves who asked for the changes. It was they who said, 'Let's abandon a system that is not working and come up with one that will preserve academic integrity.'"

Curiously enough and almost simultaneously, an article appeared in *The Princeton (University) Alumni Weekly* (Vol. 76, No. 3) entitled "The Decline of Academic Morality," in which the author, Sandy Thatcher (an alumnus and social science editor at the Princeton University Press, as well as chairman of the Copyright Committee of the Association of American University Presses), remarks, "Students are not the only thieves hiding in the groves of academe. Some of their professors, too, have been known to play the game. . . ."

Thatcher writes out of personal experience supplemented by wide contacts with the world of American academe and deplors "this decline in academic morality, especially as it affects intellectual property, and which is undermining the foundations of education in this country." Evidences of this decline are, he cites, (i) among those who see "nothing wrong with students 'ripping off' books for, after all, we live in a capitalistic society that basically 'rips off' the underclass, and therefore students are responding only in kind." (ii) Plagiarism, which is theft re-

garding works of the mind, is on the increase and its seriousness is seen in the damage it does to "intellectual creation." (iii) The procrastination or default "on the part of scholars who are asked (and paid) to read manuscripts for publishers." This includes promises broken, books accepted and reviews left undone permanently, and Ph.D. theses showing that "no new evidence had been turned up, no new sources used, and no new interpretation offered." "Such behavior," Thatcher declares, "betokens a shocking lack of concern for the rights of authors to have their works reviewed with reasonable dispatch, all the more surprising when one considers that the readers themselves at one time most likely had benefitted from expeditious evaluations of their manuscripts by other readers."

Probably one of the more recent and most flagrant practices has come with "the advent of new technology" and the consequent abuse of "the rights of authors." "Nowadays," remarks Thatcher, "teachers think nothing of reproducing multiple copies of essays, short stories, poems, sheet music, and other copyrighted works for distribution to students on a regular basis without being concerned that they are undercutting the market which makes the production of such works possible in the first place and also depriving authors of the rightful return that is their due." This practice, he feels, "makes a mockery of copyright" which was instituted originally "to protect the creator's right to control the use of his property."

To sum up his observations, Thatcher asks the inevitable question: what is the explanation of this woeful trend? Easy answers are: "the pressures of competition, the economic crunch, the easy recourse to ideological rationalization, the over-emphasis upon success and getting ahead, with the attendant willingness to cut corners." These, however, Thatcher finds less than satisfying. "I am not a religious person in the orthodox sense," he adds, "but I cannot help wondering if our society has not lost touch so completely with the realm of transcendent spirituality, a dimension larger than the sum of human interests considered subjectively as individual preference, that no solid foundation exists any longer for a sturdy morality of principled behavior." Is "ripping off" to be "the new moral chic" and opportunism the basic guide to action, as Watergate so well exemplified? "If we can't depend on our institutions of learning," he asks, "to reverse the tide, then where *can* we turn?"

Revival of the Diaconate

A significant and what will be eventually a far-reaching religious event occurred in the City of Newark, New Jersey, on December 14, 1975, when ninety-four men were accepted as candidates for the permanent diaconate in the Roman Catholic Church. The program was begun in 1973 in the Archdiocese of Newark under the direction of Monsignor Richard M. McGuinness of St. Joseph's Church where the service of recognition was held. Prompted by Vatican Council II, the movement represents a revival of what was historically "in the church since the beginning." "What Vatican II did," says Monsignor McGuinness, "was to recognize the fact that we were not making full use of it. We were making use of bishops, priests and to a limited degree, laymen. It's like running on three cylinders instead of four."

The original class comprised 140 men; attrition brought the group down to 96. According to Father Caprio, "Many men had entered the program without realizing what was involved. There was no precedent. They had to enter to see what it was all about. After being in it for six months or so, some found that it was not for them."

To qualify, a man must be 32 years old, either married or unmarried, but upon entering he must agree to retain whatever his marital status is when finally he accepts ordination. The program involves classes two nights a week and ten hours of work correspondingly in the parish or community. In the guidelines drawn up by the United States Bishops Committee on the Permanent Diaconate, the Deacons are expected to be "the ears, mouth, heart and soul of the bishops," to make use of "special skills by helping alleviate housing problems in the archdiocese," to "mediate labor disputes and work with married couples as counsellors."

The three-year study program concludes with ordination and assignment to parishes. Most will continue their present jobs, although a few will assume full time ministerial responsibilities. Members of the diaconate will be authorized "to distribute communion, read the gospel, give the homily at masses, administer baptism, witness and bless marriages, officiate at funerals and burial services, and preside at prayer meetings." Their liturgical dress will be an alb (the long, white gown of the priests) and a stole. The stole, however, will not be worn as a priest does (over both shoulders), but more like a sash (going over the left shoulder and joined at the right hip). The colors of the stoles will change according to the church calendar.

The Job Market in the Parish

Recently Janis Johnson of *The Washington Post* wrote, "Major American Protestant denominations have more ministers than they need and many surplus clergy are seeking secular jobs." The situation appears to be most serious in the Episcopal church which had a 7.3 per cent net increase in clergy in 1970-74 and an 11.6 per cent drop in membership in the same period. Hence the number of Episcopal clergy who work at other jobs even while maintaining their function as priests has risen by 70.5 per cent in five years.

This trend is seen also, but to a lesser degree, among clergy of Presbyterian, Methodist, United Church of Christ, and Lutheran churches. Among the more conservative denominations, however, such as the Southern Baptist Convention and the Seventh-day Adventists, where membership has been growing, there is an expanding job market for ministers. The number of Roman Catholics entering the priesthood has declined slightly.

The director of the Mid-Atlantic Career Center, the Reverend Barton Lloyd, an Episcopal priest, has indicated that "there is no question that the employment picture for clergy is the worst it has been at least since the great depression." "There are more applicants now for every job opening in the parish," he reported. On the other hand, he said, "I don't think this trend is a bad thing. Some of it obviously is against people's will. But there is also a big trend toward secular ministries by choice. I think something new and creative is happening. Centuries ago all

clergy were not primarily in parish work. I regard what I do as a specialized ministry."

Probably the biggest obstacle for clergy looking for jobs outside the church is the difficulty of translating their parish abilities to secular job skills. "I was a seminary professor," Lloyd added, "and after thirteen years of seminary teaching, I asked, 'What else can I do?'" Further, clergy have difficulty in gauging their salary needs in secular jobs after they have been accustomed to the tax exemptions, housing and automobile allowances, and other "fringe benefits" in the parish.

Other factors have contributed also to the overall situation:

(i) In 1975 the Yearbook of American and Canadian Churches reporting on 221 religious bodies, including Orthodox, Roman Catholic, and Protestant, showed a decline in membership of 0.14 per cent in 1974. But since 1971, in the 195 seminaries in the United States and Canada, enrolments increased 24 per cent to about 41,000 in 1975.

(ii) The enrollment of women has nearly doubled during the past four years: in 1971, women comprised ten per cent; in 1975, eighteen per cent. "Although the number of women ministerial candidates has increased dramatically," remarked Johnson parenthetically, "churches' willingness to receive them has not."

(iii) While the rate of ordinations is holding steady, the rate of retirements and parish moves has declined. Clergy mobility has lagged by reason of the lengthened time it takes for a minister to effect a transfer from one parish to another.

A Newspaper Editor's Concerns

At the close of his 1975 presidential year, Howard H. Hays, addressing the American Society of Newspaper Editors in Washington, D.C., described the organization's round of annual activities and assessed the health and integrity of its various aims and projects. In the former, he sketched his own and each committee's involvement during the year in the administrative housekeeping chores, while in the latter he spoke to some of the serious problems and issues which beset and harry the complex field of communications in America today. Some of these are created within the journalistic profession itself; others result from social and cultural ills from which no group can quarantine itself or themselves successfully.

Speaking as the long-time owner and editor of *The Riverside* (Calif.) *Press-Enterprise*, Mr. Hays singled out the following as his concerns regarding the Press and Journalism in contemporary America:

(i) The unfortunate manner and demeanor of some reporters at press conferences. "The line," he said, "between forceful, probing interrogation on the one hand and rudeness on the other may be thin, but it's not invisible, certainly not at televised press conferences. Whatever our individual differences over the precise location of the line, I think most of us would agree that it's too often breached."

(ii) The burgeoning enrollment at schools of journalism. "I am concerned," he declared, "about too many young people, too many of them unqualified by any

valid standard, being allowed, sometimes even encouraged, to believe that opportunities await them in daily journalism." In view of this situation, Hays called for admission requirements to journalistic schools to be "comparable to those for law and medicine."

(iii) The perils of investigative reporting. In journalism as well as in other vocations and professions, practitioners go through cycles of interest. Once it was foreign correspondence; then, race relations and urban affairs; and then, consumer affairs and various phases of what was vaguely called "the new journalism." Today the vogue is "investigative reporting." This, Hays considers to be important and useful, but his "worry is that instant investigative reporters, those ungrounded in the basics of the profession and lacking commitment except to their own ego, may do more harm than good, and that what should be a solid trend could prove to be just another fad."

(iv) The adverse trend of newspaper circulation. Americans do not realize how effective has been the "erosive force of two significant phenomena: the distraction of television and the deterioration of instruction in reading and writing in the schools."

Until 1970, Hays pointed out, "the total number of newspapers published each day in the United States exceeded the number of households. In that year the number of newspapers fell below the number of households and it has fallen further behind each year." Some people attribute blame to the recession, but Hays identifies causes which he feels are more fundamental:

(a) He sees a disturbing decline of literacy in contemporary America. "More and more college freshmen are flunking English examinations given at the entrance," he observed. Indeed, just recently he reflected, "the faculty of the University of California recommended to the President that sophomores be required to pass examinations in reading and writing in order to qualify for advancement to junior standing." But, "what about those at the other end of the intellectual scale?" he asked. An increasing number can read little more than their own name. "We can't sell papers to people who can't read," he commented.

(b) He recognizes the challenge and distraction of television. He is referring here not specifically to news broadcasts but to the total orientation of the popular mind to television's ability to particularize the seen. Hence journalism must "make a greater effort to get acquainted with our readers—an effort to learn more about their interests and needs," he suggested.

(c) During a year of contacts with newspapers and with people who read them, Hays' concern has been deepened regarding the matter of credibility. "I now see," he said, "much of the public as seriously estranged. The problem of public distrust is more serious and more fundamental than even our problems with the courts and the legislatures. We can temporarily lose the politician and even the judge, and endure; but we cannot long survive without the confidence of the people." The people are demanding more of modern journalism and, therefore, Hays declared, "The only intelligent response in our circumstance, and surely the only response worthy of our role as a fourth estate, so challengingly described once by Justice Potter Stewart, is a renewal of commitment, a re-examination of performance,

and a redoubling of our effort." This implies and involves the continual elevation of "our goals," he added; for "it is our duty, in the words of St. Augustine, 'to seek truth as though about to find it; and finding it, to go on seeking it.'"

Finding the Point Again

A sensitive weather vane to the movements of things religious in Great Britain, *The British Weekly*, featured a survey article recently, "Building Fuller Worship," by Peter Casey. We report its essence here because the situation he describes and the needs he suggests are close parallels to liturgical conditions in America too.

Casey reflects upon a decade during which a new age seemed to have been dawning in Christian worship. "Scarcely a weekend went by," he observes, "without a worship conference being held somewhere. Ministers and laity gathered to discuss new worship material and talk about how to bring new vitality to their churches' worship." Moreover, there was a climate of excitement and expectation which Casey describes as "an intoxicating headiness in the coming together of people to share in learning about new worship." There was a determined effort on the part of both clergy and lay folk "to free themselves from the straitjacket of tradition and to express themselves fully in song, dance, and laughter." It was a popular hope that these persons would go back to their individual parishes and by their vision and influence bring a new liveliness to the local church."

But, observes Casey, "slowly the laughter died." Certain symptoms became obvious: the same faces and fewer of them appeared at weekend conferences and workshops; most churches carried on untouched by the verve of the new movement; visual aids and dialogue sermons failed to touch off fresh interest; and any conspicuous revitalization of the local congregation as a whole was rare or not at all.

What went wrong? "Was the whole liturgical ferment," asks Casey, "merely a meteor which burned itself out, leaving the church barely aware of its passing?" Certainly there was something wrong. "There was a shallowness," he maintains, "about the liturgical movement; not enough thought was given to what was being done, and why." Few people wanted or were competent theologically to dig below the surface and "to examine the whole nature of worship and its relationship to the life of the local church." Visiting performers were easier to come by than attempting to realize high liturgical ideals in practice. "One of the saddest aspects of the 'modern worship' movement was its almost complete absence of clear and consistent objectives. Activity may be feverish, but one searches in vain for a sense of long term purpose behind the façade."

"Where does this leave us now?" asks Casey. There are still liturgical conferences and workshops, although "the creative energy of those early years seems to have been sapped . . . few churches have any enthusiasm for group confessions or physical contact." Then Casey lays his finger upon a crucial matter when he declares, "Worship springs from the consciousness and commitment of

the local community; it cannot be forced on it. Only a deeply committed Christian community will have the freedom and concern to make its worship truly live. A worship which enables the Gospel message to speak more strongly to the worshippers, and them to respond fully and deeply, will help to create and strengthen that commitment. But the two must go hand in hand and develop one from the other."

Casey is writing from a British perspective, but the echo of his words sounds authentic in America. Is it not conceivable that having gone through the cycle of a liturgical revival that did not stick, Christian people are turning now to recapture the missing factor, namely, evangelism? Probably Casey puts the matter well for us too when he writes, "We need a worship that reveals the glory and majesty of God. A worship which challenges our cosy affluent Western lives. We need a renewal of the whole church so that it can be truly the body of Christ on earth." A beginning must be made somewhere, and Casey suggests, "We must be open to the promptings of the Spirit, willing to go wherever God wills us." Much of the liturgical movements were castles erected on sand. "The building materials are here," added Casey, "and it is right we are being forced back to the foundations."

Expository Writing: A Cure

Probably the pedagogical bugbear which exasperates college and graduate school teachers the most is the annual harvest from our high schools of young men and women who cannot write. The January 1976 issue of the *Yale Alumni Magazine* published a series of articles on the writing ills of the contemporary college generation. The February 1976 number of *Communication Notes* (a publication of the Council of Communication Societies) reports the opinions of a high school English teacher (Mark Johnson) and a college English teacher (Paula Johnson) on what are some of the causes of this literary *malaise* and what may be some viable cures.

To begin, Paula Johnson agrees with the Yale point of view that "a substantial source of today's writing problem dates back to the 1950's and 1960's when, in response to students' patent distaste for anything smacking of discipline, colleges dispensed with mandatory English courses and secondary schools abandoned the teaching of English composition." Moreover, she maintains that the current decline in SAT scores is not an index by which to measure the problem of poor writing. "Plenty of freshmen," she declares, "with astronomical scores can't write for sour apples."

The opinion of Mark Johnson is slightly different. The cause of poor writing among modern students is traceable, he thinks, to "the inability of teachers to read and comment meaningfully on daily or even weekly pieces of writing from 150 to 180 students who pass through their classes." With such unmanageable classes, teachers are inclined to drill students in the mechanics of parts of speech, sentence diagramming, vocabulary and the like (which can be done easily in open classes) but will avoid requiring them to write coherent and substantive essays. The result is that when they reach college and are assigned a topic to be discussed and expanded into a formal essay, they cannot do it.

Other causes, Mark Johnson believes, are cultural and sociological. Language patterns are acquired and formed by age seven or eight. "If these early years," he says, "are spent listening to television, reading children's books, having conversations only with other children, without even minimal parental in-put, it is little wonder that many children grow up with a contorted, deficient, and imprecise grasp of linguistic skills." Moreover, he feels that "popular song lyrics, advertising slogans, teen magazines, textbooks intentionally written for below the grade level of those who use them, and the inability of many to capture the music of language which offsets pedantry—all of these factors are to blame, some of which defy all efforts to control or remove them.

What, then, about the problem of cure? Paula Johnson sees no overall panacea in mandatory Freshman English. There has always been a built-in tension in such instruction because the teacher has felt the need of doing two things simultaneously: (i) to develop some appreciation of great literature; and (ii) to instill the basic mechanics of elementary writing. On the opposite side, wherever Freshman English was made optional, the curriculum in the area became pluralistic and each segment became an empire unto itself. A gleam of hope was found, however, in courses in "expository writing" where "students are reading the same kind of writing that they are trying to produce." Another experiment has involved the use of tutors who helped students with their papers in other areas and disciplines and who came into each enterprise at the stage at which they were most needed, whether at the planning phase or even for final polishing.

The problem of how to effect a cure is seen by Mark Johnson in this way: "No one person and no one department can adequately prepare students to write all the various types of prose they will need in the course of a college career—much less a lifetime; therefore responsibility for the teaching of English should be explicitly shared by all departments." Learning to write, he believes, is the occupation of a lifetime, not "something one does in high school or college and then never touches again." Probably no one has put the issue more sufficiently than he does: "We need to bring expressive content back into balance with correct form, so that the clear communication of ideas and feelings will return as the goal and result of writing."

Letter from Korea

Our year-end letter from Sam Moffett in Korea brings a combination of joy, expansion, and concern. From the perspective of a quarter of a century in the orient and of a family long committed to the Christian missionary tradition, few persons are as able as Sam Moffett "to tell it like it is."

His letter opens with a note of concern: "For the first time since Protestant missions entered Korea the growth of the Roman Catholic Church is outstripping us. We are thankful for their growth, but wonder why Protestants who outnumber them here 3 to 1 are falling behind." Moffett attributes the reason mainly to the fact that "Presbyterians, who represent 64% of the entire Protestant family in

Korea, are downgrading mission structures and reducing the number of missionaries, while our Catholic neighbors emphasize the strategic role of independent missionary orders and are pouring missionaries into the very areas we abandon." In South Korea there are almost thirty million still unreached by any effective witness for Christ.

There are, on the other hand, facts and figures of a positive nature which provide reasons for enthusiasm and confidence. In 1975 the Presbyterian Church in Korea established 99 new congregations and projected 300 new churches for 1976. (Incidentally, there are three other major Presbyterian bodies in Korea). The Christian roster lists 1,580,000 Presbyterians, 900,000 other Protestants, and some 800,000 Roman Catholics. No one counts the "brainwashed followers of the 'Korean Christ,' Moon Sun-Myung's Unification Church as Christians here."

The seminary in Seoul reports a record enrollment: "550 jammed into a campus built fifteen years ago to accommodate only 300." The increase, however, is due partly to a new study program for lay evangelists who have been responsible for the phenomenal church growth.

Among the more interesting and exciting educational projects has been the opening one year ago of the Asian Center for Theological Studies (known as ACTS) where, on a post-seminary level, an international alternative is provided to "an over-reliance on Western graduate studies." "We train Asians in Asia for mission to Asia," Moffett writes. And the emphasis is upon "theologically-minded evangelists and evangelically-minded theologians."

Other programs and projects include: social outreach into slum areas with a team of seminary students under Eileen Moffett's leadership; Bible Clubs to prepare teachers for new schools in undeveloped areas; graduate students of Asian nationalities at work on translations of the New Testament for ethnic churches; and even a special Bible class for Korea's top radio and TV personalities.

In view of "all this bursting vitality," why should Korea be calling for more missionaries? Some questions are raised also about perpetuating "the 19th century colonial missionary mentality" or, granted that all Christians are missionaries, why should the Korean church need assistance from the outside? Moffett responds: "Of course the Korean church can stand by itself and keep growing. But Christians don't stand by themselves. They need each other, across all boundaries." Moreover, "there are nine million more non-Christians in Korea today than when we came twenty years ago. Some whole sectors of society are still scarcely touched by the Gospel," he added.

In conclusion, Moffett writes, "Too much is still undone for United Presbyterians to be able to fade away with a clear conscience and leave the rest of the hard work to out-numbered Korean Christians, or to mission-minded Catholics, or to anyone else for that matter. Missionaries do not work by proxy. And if Korea which is more than 10% Christian still needs missionaries, how much more the rest of Asia where half the people of the world live on a continent which is only 2% Christian."

Whatever Happened to the Sacred?

Many of us have wondered how long it would be before someone would call our attention to the absence of a basic dimension in contemporary religious life, namely, the sacred. However puzzling this phenomenon may seem with regard to the general area of Christian belief, it becomes a serious matter when we consider it within the context of our liturgical aims and practices. In a recent book, which deserves careful reading by Protestants and Roman Catholics alike, James Hitchcock, an historian, draws our attention to "the foremost crisis facing Christian churches today: the drastic change in attitude towards worship and liturgy from one which views them as a sacred rite symbolizing divine, hidden realities, to one which sees them as no more than an essentially human celebration" (*The Recovery of the Sacred*, The Seabury Press, New York, 1975).

For some time Hitchcock has seen a movement from the traditional concept of the sacred in which certain persons, times, and places were viewed as having "an especially holy character" to the notion of a quality "suffused through all of existence," this quality being whatever any one considers in his or her eyes to be most worthy or valuable. This latter point of view, he feels, has invaded our contemporary liturgy in particular and "as much as anything else has contributed to the tensions, uncertainties, and suspicions which now wrack the Church" (x). The issue cannot be compromised: if the worship of the Church embodies and incorporates the sacred, then certain corollaries follow which are unavoidable; if, on the other hand, "liturgy is perceived as having an essentially humanistic and worldly focus," then it will be our business to thwart any attempt to sacralize it. Maybe the predicament may best be resolved by a shift of focus from merely subjective to more objective factors, to attention to meaning rather than to forms and our personal reactions to them.

Hitchcock is aware of and sensitive to the new climate in which he is trying to make his voice to be heard. Both liturgists and theologians in the late sixties appropriated, either consciously or unconsciously, Harvey Cox's thesis (*The Secular City*) that "contemporary man is content to live in a secularized world, in accordance with a pragmatic ethic, unconcerned about ultimate reality, interested only in improving the world" (p. 8). There followed in their train church architects who urged us to avoid all those temptations "to make of a church something different, special, or religious;" retreat masters who declared it to be "no time for long faces and frowning concentration;" and an abbot who decried the notion that sacred music was "a telephone to the beyond." Obviously the trend was away from an emphasis upon the timeless and towards "conformity with contemporary culture" (p. 14).

Hence the mood of the period came easily into focus in the form of slogans which were more likely to delude than enlighten and more caught up in trifles than shaped by meaning.

(i) The clamor for relevance. The new prescription read as follows: "Relevance is achieved by systematically eliminating, or allowing to be obscured, the distinctively religious aspects of worship in favor of a merely human activity" (p. 31). It

would seem that the only way to save the liturgy from obsolescence is by humanizing it "to the point where it is not substantially different from any number of human actions" (p. 32). Relevance is urged at any price. But unfortunately the kind of relevance imagined would produce a liturgy which was primarily "horizontal," focused on "the community itself and on God within other people." This kind, it is felt, would be free from the "churchiness" which has marked traditional worship experiences and which has provided only "escapes from life." Reflecting upon the career of such *avant-garde* liturgies, Hitchcock writes, "They seem for the most part to attract mainly those from within the Church who are experiencing some kind of faith crisis; there is little indication that they have attracted any large number of seekers from the outside" (p. 29). None of the radical sponsors of "liturgical reform" realized or sensed "the impossibility of transforming a vertical rite into something horizontal without destroying it in the process" (p. 42).

(ii) The cult of spontaneity. In view of the widespread liturgical changes of the past decade, it appears that one of several aims was to exchange formal rites for something spontaneous. "The subjective state of the individual was taken as normative" and hence the liturgy "could not be fixed to any significant degree but be subject to constant experimentation" (p. 44). Church rites with their traditional formulations were dull compared with an Alka-Seltzer TV commercial. Hence a Jesuit seminarian proposed rites which would reflect the random-ness of human life, feature sights and sounds from daily life that would "scream out for attention," project startling convolutions of images on the wall, and under the tyranny of the "visual rhetorician" and accompanied by loud music engineer a violent confrontation with the human environment (p. 46). He failed to comprehend, however, that "a spontaneous liturgy will of necessity be a liturgy which impoverishes itself because it will have to be based upon whatever sentiments are available at the time of celebration" (p. 51). And Hitchcock adds that "many experimental liturgies have amounted primarily to a sharing of confusions, which is never what Christian worship has been supposed to be in any church whatever" (p. 51).

(iii) The rejection of history. Dean Inge once remarked, "He who marries the spirit of the age is soon left a widower." The most creative periods of history have been those which found "ways to make the best of the past a living part of the present" (p. 55). However, when the decade of the sixties had slain the fathers and joined in the shout of "All things are now permitted," the inevitable results occurred: strange groups emerged "with intense but usually short-lived eschatological expectations"; freed individuals became more susceptible to other forms of social influence"; and the "escape" from the burden of tradition resulted in "a new enslavement to a chaotic present" (p. 63).

(iv) The death of community. The intention of much "experimental liturgy," however poorly understood, was "to heighten the sense of community through celebration" (p. 74). The failure of this kind of liturgy resulted in the destruction of community. A strong and vital community finds in its past a major factor in delineating its character. "A community which seeks to live primarily on its past will petrify," says Hitchcock, "and a community which loses contact with its past or

comes to repudiate it is likely to disintegrate" (p. 75). Moreover, since liturgy and symbolism are inseparable, "the more the symbols were discarded or altered to make liturgy relevant, the more irrelevant it became" (p. 77). The manipulation of symbols (words, too, are symbols) ran counter to easy communication and resulted in members of the churches moving out into small groups of worship, holding their own private rites and thereby producing "a radically disunited community." No one seemed to be aware of the irreparable loss of the great congregation's celebration in which the "whole weight of the community is placed behind particular values" (p. 82).

No one can fault Mr. Hitchcock for his perceptive diagnosis of the condition of contemporary liturgy, with its lost dimension and its chameleon-like adaptation to the social structures in which it operates. "To the degree that liturgy tries to appeal to 'secular man' in his own terms, it is self-defeating and it squanders the liturgical riches of the Church" (p. 160). Whereas in true worship there is constantly a tension "between the sense of immanence and the sense of transcendence, God is perceived as present to the worshippers in a special way, but the symbols also point 'beyond' and to an 'other-world'" (p. 157). There occurs simultaneously in worship "the attraction of love and the inhibition of awe." What factors are necessary, then, to forestall what Hitchcock calls "liturgical drift" and to provide the ingredients which make this healthy liturgical tension possible?

Here one may question Hitchcock's bill of particulars because naturally his prescriptions apply specifically to his own (Roman) tradition. However, any one of us can sort these out and find directives which may prove to be helpful.

1. There should be an official and meaningful liturgy for the denomination as a whole and "local experimental variations," although permissible, ought not to displace accepted uniform rites.
2. All churches should maintain a healthy sense of continuity with their historical past which, in view of our understanding of the Communion of Saints, can never be regarded as dead, but as having validity as long as the best is cherished and re-lived.
3. The ingredients of Christian worship are biblical, although the contribution of tradition is sizeable. However, tradition must always be under biblical correction and its viability determined by the degree to which it is in accord with the spirit of the New Testament.
4. The "other-ness" and "timelessness" of the act of worship are sustained and rendered impressive through multiple factors—symbols, place, form, etc.—but also by the "attitude of deliberate reverence, care, and solemnity" on the part of the leader or celebrant.
5. Crisis in liturgy or worship emerges from crisis in belief. "People who say no private prayers will be unable to pray in the liturgy either," Hitchcock maintains. Uncertainty of belief counteracts unity of devotion, praise, and corporate commitment on the part of the congregation but genuine private prayer with inclusive intercessions contributes to the deepening of its spirituality.
6. According to the linguist Basil Bernstein there is in verbal communications both a "restricted" and an "elaborated" code of speech. The latter is used in com-

municating explicit meanings from one individual to another; the former is used among those of a group in terms of "shared assumptions." "The elaborated code seeks to impart information; the restricted code seeks to reaffirm identities," Hitchcock discerns. How much aimless discussion on the language of worship could be avoided if this distinction were taken seriously or clearly understood!

7. Too much of the so-called "ecumenical" worship is pointless and ineffective because it is based upon and prompted by merely the spirit of good will and not upon a healthy proportion of shared "religious identities."

8. True worship involves an encounter of opposites: visible with invisible, human with divine, action with contemplation, and finite with infinite. With these elements, three other factors play a clear part, but not as opposites; there is in worship a continuum of past, present, and future. Time and eternity are not opposites; the latter is the fulfillment of the former. The locus of worship is the here and now, but its reach is towards a city yet to come.

In Constant Prayer

Prayer is growing accustomed to that
 Nazareth-place within us,
 learning the quiet of its twilight hours,
 feeling the silent ordinariness of its daily toil,
 loving its simple fare and homespunness,
 breathing the silent innocence
 of His being there.

Prayer is a desert space within us;
 a place where the Spirit can come and brood;
 a place where we can go and be undisturbed,
 not so much to shut out the city
 and the sights of day,
 but so that we can find within us the Way--
 the Way that is our life
 and our winding home;
 a place where trivial things can resonate,
 and, hearing their hollow emptiness,
 we can learn to prefer the silent depths
 of Spirit-life that merge our years into His.

Prayer is hearing our name called --
 not once,
 but twice, three times -- eternally--
 in every bell, in every duty, in every detail
 of our day
 until every moment of our existence
 becomes a departure point,
 a "leaving every thing to follow Him."

(from "Where Speech Leaves Off," by The Poor Clare Nuns of Rocky River Drive, Cleveland. Used by permission).

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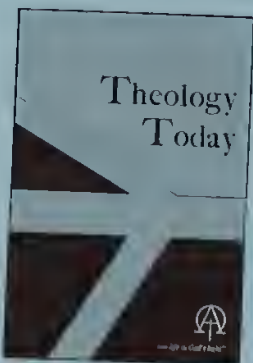
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KOREA

Newsreel

June 26, 1976

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Bicentennial

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KOREA

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Cover: A skilled sculptor puts the finishing touches on a massive bell dubbed "Bell of Friendship" to be sent to Los Angeles in celebration of the bicentennial of American independence and a century-old ties of friendship between Korea and the United States. The bell is believed to be the largest ever cast in Asia. (Story on Pages 17-26. Photo by Kim Byung-won)



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Weekly Highlights

ROK, U.S. Up Science Cooperation

Korea and the United States have agreed to sign a cooperation agreement on science and technology, the first of its kind between the two countries, probably in September. The agreement came at the two-day Korea-U.S. science meeting held in Washington last week. Minister of Science and Technology Choi Hyong-sup led a seven-man Korean delegation while 13 U.S. officials headed by Frederick Irving, assistant secretary of state for ocean and international environment and scientific affairs. Minister Choi said that both sides agreed to hold meetings annually on an alternating basis, in Seoul and Washington. It was also agreed to establish a joint standing committee on nuclear energy in an effort to exchange nuclear technology between the two countries. Choi further said that the United States will fully support the installation of nuclear fuel processing facilities on the part of Korea.

Ancient Skeletons Found

Twenty-two human skeletons, believed to be from the ancient Kaya period (42-562 A.D.), have recently been excavated from a grave in Yean-ri, Kimhae-gun, Kyongsang Namdo. Meanwhile, a stone image, presumably of Monk Ato, who transmitted Buddhism to the Silla Dynasty (57-935 B.C.), has been discovered in Tori-sa temple near Sonsan, Kyongsang Pukto. Prof. Hwang Su-yong, director of the Tongguk University Museum, said the image is worthy of being named a national treasure.

U.K. Donates Books

The British Ambassador William S. Bates last week presented a gift of 64 geological and geotechnical textbooks worth some \$1,500 to the president of the Korea Research Institute of Geoscience and Mineral Resources (KIGAM), Dr. Hyun Byung-koo. The gift was in addition to a



British Ambassador William S. Bates and Dr. Hyun Byung-koo, president of the Korea Research Institute of Geoscience and Mineral Resources browse books donated by the British Embassy.

program of British technical assistance to the institute and to its predecessor, Geological and Mineral Institute of Korea (GMIK), which has included since 1971 the provision of exports, scholarships, Land Rovers and equipment.

Aid to Kumgang School

Kumgang School, a Korean institution offering primary and secondary courses in Osaka, Japan, will receive 73,720,000 won (\$147,440) in a subsidy from the Korean government for expansion of its facilities. The expansion has been necessitated by the continuous transfer of students from schools run by Chochongnyon, a pro-Pyongyang Korean residents association in Japan, officials said. The school, run by Mindan, a Korean residents organization which supports south Korea, offers courses in accordance with south Korean curricula.

Ex-POWs Mark Freedom Day

The nation last week observed the 23rd anniversary of the release of anti-Communist prisoners of war from their camps in the final days of the Korean War (1950-53). In a ceremony at Citizens Hall in Seoul, some 1,500 members of the league of ex-POWs pledged to help the nation establish a firm security posture against threats from Communist north Korea. On June 18, 1953, a total of 27,599 anti-Communist prisoners were set free from their camps by order of then President Syngman Rhee.

Sisterhood Ties With Belgians

The Kangnam Ward Office of Seoul set up sisterhood ties with Woluwe Saint Pierre in Brussels this week. The relationship was formed in a ceremony at the ward office. Francois Persoons, head of the Woluwe Saint Pierre Ward Office, and officials at the Belgian Embassy here attended the ceremony along with Lee Yong-shik, chief of the Kangnam Ward. Kangnam has been selected as partner of the sisterhood in commemoration of the establishment of a Belgian military camp in Chongdam-dong, Kangnam-gu, during the Korean War (1950-53).

Seoul Asks Peking

'Return Abducted Trawlers, Crews'

The Republic of Korea last week requested the Peking authorities to immediately release the two Korean fishing boats and all of their 16 crew men kidnapped by Communist Chinese vessels on the high seas off the southwest coast of Korea June 11 and June 13.

In a statement issued by the spokesman of the Ministry of Foreign Affairs, the government expressed its "serious concern" over the seizure and deplored the incidents.

The statement also reiterated the view of the Korean government that arrangements, if necessary, may be made through appropriate channels between Seoul and Peking to ensure orderly fishing operations and peaceful settlement of disputes arising between the two sides.

The government, through a third country and the International Committee of the Red Cross, has been seeking to establish contact with Peking for the repatriation of the 16 fishermen but no response has been made yet by the Peking authorities.

INTERNATIONAL LAW

"The Republic of Korea government strongly maintains that under no circumstances, Korean fishing boats operating on the high seas should be harassed or seized by any state or authorities under the rules of international law," the statement said.

The report of the New China News Agency of June 11 carried the contention of the Peking authorities to the effect that since late April this year, a large number of Korean fishing boats had intruded in succession into Chinese waters and committed "piratical acts."

An extensive investigation into the matter, the statement noted, shows no violation of Chinese waters and any other illegal activities by the Korean fishing boats as charged by the Peking authorities.

With respect to the Peking authorities' allegation that Korean fishing boats violated the so-called "fishing forbidden regions," the statement made it clear that Korea is of the opinion that any regulatory measures against foreign fishing operations on

the high seas are not valid under the rules of international law unless such measures are agreed to by others concerned including coastal states.

Aside from the abduction of the two Korean fishing vessels, the Hungjin-ho, another fishing vessel, narrowly escaped from the attempted seizure by the Communist Chinese vessels, abandoning fishing nets drawn in the waters.

TWO FISHING BOATS

The statement elaborated on the details related to the abduction of the two Korean fishing boats, the Chuisung-ho and the Jungshin-ho, on the high seas by Communist Chinese vessels.

—The Chuisung, a 56-ton stow-net fishing boat with eight crewmen on board, which sailed from Mokpo port on the morning of June 9, was seized at about 6 p.m. on June 11 by three PRC vessels approximately at a point of Latitude 32 degrees 45 minutes North, Longitude 123 degrees 45 minutes East, 110 miles southwest of Sohuksan Island of the Republic of Korea and about 110 miles off the Chinese coast respectively.

—The Jungshin-ho No. 1, a 56-ton stow-net fishing boat with eight crewmen on board, which sailed from Inchon port on the morning of June 8, was seized at about 3 p.m. June 13 by four PRC vessels approximately at a point of Latitude 32 degrees 45 minutes North, Longitude 124 degrees 15 minutes East, 90 miles southwest of Sohuksan Island and about 130 miles off the Chinese coast respectively.

Communist China has captured Korean fishing vessels on the high seas on several occasions or rescued distressed boats but it returned all the crewmen aboard the vessels.

Meanwhile, Peking this week officially confirmed that it is holding two south Korean fishing boats—and implicitly, their crews—after the boats violated China's territorial waters, but indicated that they would not be held for long.

Asked by AFP to comment on a report from Seoul concerning the

matter, a spokesman for the foreign ministry's information department said: "These boats came into China's territorial waters, thus infringing on her sovereignty."

"The departments concerned had already sent a severe warning to Seoul on this subject. As a consequence, we have detained these boats temporarily."

The spokesman gave no further details on the affair, particularly the place where the south Korean boats and their crews are being detained temporarily and for how long.

The Chinese spokesman recalled an official statement published on the subject by China on June 11. That statement said large numbers of Korean fishing boats have openly intruded into China's territorial waters, and accused them of damaging fishing gear of Chinese fishermen.

Following such acts, the statement went on, the Chinese departments concerned issued a serious warning to the south Korean authorities that they must immediately take steps to stop recurrence of such incidents.



Japanese Solons View

Stability of Korea Vital

The need of keeping the Korean peninsula stable has lately been voiced with an unprecedented accent in Japan whose defense white paper recently warned that military tension is "markedly high" on the peninsula.

A host of Japanese parliamentarians invited attention to their shared view that stability on the Korean peninsula is vital to Japan's security. For this purpose, they emphasized the need for keeping status quo on the peninsula.

Persuading their American counterparts on the necessity for "correctly understanding" the situation in Korea, some 120 Japanese parliamentarians sent a letter to Capitol Hill in early June. Their perception on how to keep the status quo was practical. They called for the continued maintenance of the U.S. military presence in south Korea as it is "important for the maintenance of power balance on the peninsula."

Japanese Deputy Prime Minister Takeo Fukuda echoed the Dietmen's letter by warning against any drastic change in the status quo of Asia and saying that Japan's policy should be dedicated to keeping up the status quo.

Their view was based on a general picture of the Asian situation drawn by the Japanese defense document which is mindful of "the complexity of international relations in Asia." The white paper warned that national confrontations and rivalries in Northeast Asia in particular make it "one of the most unstable regions in the world."

A key element in Japan's defense posture outlined in the paper is that "a higher priority should be given to operational readiness of air and strait surveillance" in an apparent reference to the gigantic buildup of the Soviet navy in the East Sea which has been alarmingly warned as having become "a Russian lake." Military strategists believe the Korea Strait holds the key to whether the Russian armada will emerge as a potential threat.

The Japanese parliamentarians, in their letter, said that it is regrettable that some U.S. congressmen have contended that the U.S. forces in Korea should be withdrawn. Joined by former Japanese Prime Minister Nobusuke Kishi, the letter warned that such a contention is feared to play into the hands of north Korea.

The Japanese Dietmen expressed concern over the reported remarks and movements by some members of the U.S. Congress, including Sen. Edward Kennedy and Rep. Donald Fraser,

which called for suspension of U.S. assistance to south Korea.

Such movements are dangerous to keep peace and security in Northeast Asia, the letter said.

The Japanese solons said that it is important to correctly understand the situation on the Korean peninsula and cooperate closely between the United States, Japan and the Republic of Korea for peace in that part of the world.

"Therefore, we Japanese parliamentarians oppose any movement to undermine security and peace on the Korean peninsula," the letter said.

In the letter, they stressed that military tension still exists on the Korean peninsula.

In a recent exclusive interview with the Hapdong News Agency, Deputy Prime Minister Fukuda remarked that south Korea's stability is an important element in the maintenance of Asian stability, and for this reason, Japan's role must be to assist south Korea in its

efforts to preserve its stability.

"The basic policies of the United States and Japan toward Asia should be directed toward the preventing a drastic change in the status quo of Asia since a sort of balance is being maintained under the present Asian situation as it is," Fukuda said.

He also deplored the lack of a realistic perception on the part of some segments of the American public of the situation facing south Korea.

Fukuda then emphasized that Japan's chief role in the triangular relationship among south Korea, the United States and Japan is to help America acquire a correct view of the situation confronting Seoul.

"From the point of view that the stability of south Korea and that of the Korean peninsula as a whole is important in the framework of maintaining Asian stability, Japan, therefore, ought to assist south Korea in all fields of its endeavor to preserve its stability," he said.

As to reports that south Korea has struck oil in its southeastern inland area, Fukuda said that the news was very fortunate not only for Korea but also for Asia as a whole.

—Yun Ik-han

NEW FACES

Park Receives 2 New Envoys

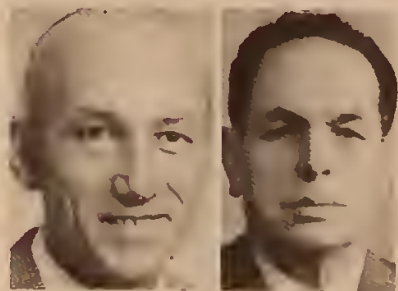
President Park Chung Hee, receiving credentials from new Australian and Bolivian ambassadors, last week noted that friendly relations between Korea and their countries have been strengthened in all fields despite the geographical distance.

The Chief Executive then expressed gratitude for their support for the position of the Republic of Korea in various international conferences.

President Park made the remarks while receiving credentials from new Australian Ambassador Donald James Horne and Bolivian Ambassador Walter Montenegro during brief ceremonies held separately at the Presidential office of Chong Wa Dae.

The President told the Australian ambassador that there exists a traditional friendship tested in battlefields and cemented by common pursuits of peace and prosperity.

In the meantime, Australian Ambassador Horne told the President that "we Australians have watched with admiration the rebuilding of your country over the last quarter of a century and the



Horne

Montenegro

dramatic development of your national economy."

Bolivian Ambassador Montenegro told President Park that "the Republic of Korea has always counted on the support of Bolivia for its endeavors to take its rightful place within the family of nations of the world as a just and necessary step to achieve the final goals of unification and peace."

Born in Cochabamba, Bolivia, on Feb. 2, 1914, Montenegro graduated from the College of Literature in his native town.

Australian Ambassador Horne began his diplomatic career in 1947 as an "external affairs cadet." Born on Oct. 15, 1924, he graduated from Robert Gordon's School.

EARLY CONTACT

The First Americans in Korea



By Lee Won-sul

As the news of the American people celebrating their bicentennial with so many exciting events inundates us, it appears opportune for us to reminisce the memories, happy and sad, of our long relations with them. In this brief essay I would like therefore to present the historical account of the first encounter between Korea and America in the late 19th century.

Historically speaking, American interest in Northeast Asia, which began from the first voyage of an American ship, the *Empress of China*, to Canton in 1784, was crystallized by the Treaty of Wanghsia with China in 1844 and by the subsequent opening of Japan in 1854. However, due to the devastating Civil War which broke out in 1861, Americans had no time to make efforts to open Korea, "the hermit nation," to the West until the postbellum era.

Needless to say, to the average American, the word "Corea" suggested, as William E. Griffis observed, "no more than a seashell." Nor did any Koreans know much about America. Except for some American sailors engaged in the trade with China, most Americans had heard nothing about Korea up until that time.

Against this background, a small number of American sailors came to the shores of Korea quite accidentally. On June 24, 1866 — exactly 110 years ago — an American schooner, *Surprise*, was wrecked off the coast of North Pyongan Province. Apparently, the American sailors, led by skipper McCaslin, were terrified because they had apparently heard about the martyrdom of some French Catholic priests in Korea.

The sailors of the *Surprise* were, however, utterly surprised by the hospitable reception they got upon landing. How well they were treated was later recorded in the official report of S. Wells Williams, Secretary of the American Legation at Peking, to Secretary of State William Seward:

"On the 24th June the crew left the schooner in a sinking condition, (and) they saw a village on the mainland. On approaching it from the beach, they were surrounded by about 200 natives, who would not allow them to move until an officer arrived and was ready to receive them. They were given abundance of good food, tobacco, and even medicines for the sick."

While the Korean government was busy contacting the Chinese government in Peking for plans to send them back to China, the American sailors remained in the same village for 24 days. And then, a special courier came from Seoul to escort them to the Manchurian border. In his report to Secretary of State Seward, Mr. Williams continued:

"The first day's journey of 14 miles on foot brought them to a large city, Chulsan, where they were courteously treated, furnished with suits of clothes, and well fed.

"They were placed in a government building, under a guard, and each man was furnished with a suit of clothes. Chickens, beef, corn, and rice were served out to them, and on three occasions they were invited to dine with the authorities of the town, when each of them received a catty of tea and a fan."

WORSE SITUATION

However, upon crossing the Chinese border, the situation became suddenly worse. In China, "their food was insufficient, and of the poorest quality; and during the journey to Mukden, where they reached after six days of hard traveling, they only had an allowance of millet and corn."

Even in the light of today's international relations, the way our ancestors treated the American sailors with such a profuse hospitality was laudable. It was particularly true in view of the historical fact that Koreans of the late 19th century were suffering from a shortage of foodstuffs. The case of the *Surprise* proved that despite her seclusion from the West, Korea was a highly civilized society with noble codes of conduct which defied the "barbarity" of many imperialistic nations of the West which were then expanding to the East.

Had this genial, friendly relation between Korea and America lasted long, the history of modern Korea might have been quite different. To our dismay, however, within two months after the rescuing of the *Surprise* crew, a most unhappy incident took place. It was the case of the *General Sherman*. How did it happen?

The *General Sherman*, an American schooner owned by a certain Mr. Preston, arrived in Tientsin in July 1866 to unload its cargo; and then, under a

contract with Messrs. Meadows and Company, a British firm stationed in Tientsin, it loaded cloth, glass, tinplate and other goods that, according to E.M. Cable's *U.S.-Korean Relations*, "would possibly be salable in Korea in the hope that such a voyage might mean the opening up of Korea to commercial intercourse." In other words, Mr. Preston, the owner of the vessel, had an ambition to open up Korea to the West for his own selfish interests.

After sailing from Tientsin on July 29, 1866, the *General Sherman* went to Chifoo and left there on Aug. 9. At that time, the ship had five Westerners, including Rev. R.J. Thomas who was an English missionary, and nineteen Chinese and Malays. The ship had two masts and four sails. It was about 180 feet long, 50 feet wide, and 30 feet high. There were two large white sails and two smaller ones. It arrived at the mouth of the Taedong River, near Pyongyang, on Aug. 25.

Actually how the *General Sherman* was destroyed is not clear inasmuch as none of the crew left records. We have to rely solely on the official reports of the Korean officials responsible for the action of destroying it. Some historians think that the vessel was mistaken for a French ship and that since the French fleet had appeared on the Han River, near Seoul, in mid-August threatening to destroy the fortresses guarding the capital city, the high officials in the court were frantic with xenophobia. Therefore, we can see the reasons why the Korean officials in Pyongyang became so suspicious of the true intentions of the *General Sherman*. And yet, historical records amply demonstrate that the destruction of the ship was not solely because of xenophobia. It was largely, as I see, due to the arrogance and unfriendly manner of the ship's crew.

When the ship approached Yonggang-hyon, a Korean military officer by the name of Yi Yong-sang tailed it and managed to get on board. The following is an excerpt from his report:

"After introducing myself, the man who seemed to be in charge of the vessel and knew a little of my language (probably Thomas), gave me his name, but as he did not speak very intelligibly I had some difficulty in recording it.

"They asked me about the character of the country in Pyongyang, whether there was much wealth in the country and in what city I lived. I replied in

writing. 'My city is strongly fortified but the country does not possess any very great wealth.' Then they showed me a book. The first part of it contained a complete map of Korea while the second part was a relief map showing the counties, mountains and streams in black, like the embroidery women do. They showed me pistols of two and six chambers, about six inches long, and told me that they hit the mark every time they were discharged."

On Aug. 16 when the *General Sherman* entered the Pyongyang Watergate the mayor of Pyongyang, Sin Tae-jong, ordered Park In-hwan to take soldiers and find out the reason for their coming. The crew of the ship were not cooperative in this investigation, however. On Aug. 18, the governor of Hwanghae province, Pak Sung-hui, sent another investigation team which was allowed to get on board, but as the members of this team were getting on the ship, "there were 20 or 30 men who came out on the deck with guns and swords in their hands to resist us if necessary." Suspicion grew on both sides.

However, an extremely unhappy incident took place on Sept. 1. A few sailors of the *General Sherman* got into a little boat and began to ascend the river. A Korean officer, Yi Hyon-ik, tailed the boat. Suddenly, "the foreigners turned around, seized the official, and took him on board the foreign vessel." Against this background, some brave Korean military officers ventured out to the *General Sherman* and rescued the Colonel, but in the ensuing gunbattles, a few people standing on the bank were killed and wounded.

In the meanwhile, in the court in Seoul, the King and high-ranking officials deliberated measures to deal with the situation, and the King was reported to have said that "This is due to the fact that we have dealt with them too generously." But before any final decision was made, the magistrate of Pyongyang ordered that the *General Sherman* be destroyed.

After fighting all day the crew of the *General Sherman* exhausted their ammunition, and the ship was grounded on a shoal. Koreans used fire-rafts to burn the vessel, and all the sailors on the ship were killed.

This unhappy incident eventually caused an invasion by the American fleet in 1871 of Kanghwa Island, and Korea remained secluded from the West until 1882 when the Korea-America Amity and Commercial Treaty was finally concluded.

The writer is dean of the graduate school at Kyunghee University.



A group of foreign envoys in the early modernization period in Korea are seen in front of the American Embassy in Seoul, which is still in existence in Chongdong. Mr. Horace N. Allen (1858-1932), the acting American legate to Korea is seen in the middle of this photo.

LIFE

American Way of Life

By Lee Young-gul

It was during my high school days when I first heard the impressive phrase, "the American way of life." I do not recall how my teacher actually explained the term, but it is quite certain all of the students in the class were struck with admiration for it. They felt so because they knew, for one thing, that America is a strong and rich country.

Furthermore, every student's imagination was filled with such awesome and intimate figures as George Washington, Benjamin Franklin and Abraham Lincoln. America is a country which threw off the shackles of foreign despotism, practises democracy, defeated such wicked nations as Germany, Italy and Japan in World War II and came to aid us during our fight against the Communists.

"The American way of life" was somehow attractive because we sensed the pride of the people in it: Americans seem to have fashioned a way of life all their own, and they deserve admiration for it. The phrase did not sound hollow to me, because Americans were very much visible in the streets and on motion picture screens. I could appreciate the pungent tang of American chewing gum, the exotic flavor of Coca-Cola and the aristocratic atmosphere of a Western restaurant. The honesty of Washington, the frugality of Franklin, the humanity of Lincoln and the



bravery of Tom Sawyer co-existed in my mind and created a very favorable impression of the American people.

As a boy I was quite ready to like Americans because I had been told that they helped liberate our country from the bondage of the Japanese. Born in Manchuria where my father used to work for a Japanese firm, we evacuated to Korea as the war in that area turned against the Japanese. The behavior of Russian soldiers we encountered on the way was quite barbaric. They, as victors, had no scruples in plundering and raping. They incited in me only fear and hate. I later learned that most of the soldiers despatched to this area had been prison inmates.

My first impression of American soldiers, however, was quite pleasant. After a long period of hardship on the road, we got to a place near Seoul, our destination. We were on an oxcart when a truck with a full load of American soldiers passed by, raising a cloud of dust. They waved their hands in loud greeting toward us, and what was most gratifying of all they were all smiles. With an overwhelming sense of gratitude and admiration I kept shouting a series of hurrahs at the top of my voice until they disappeared around a turn in the road!

In my college years I came into closer contact with Americans. I had studied English for six years already in both middle and high school. But as for conversation with native speakers, I

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had had no previous experience. In those days of the late fifties laboratory facilities for learning languages were unheard of in Korea. I can still remember the nervousness I felt when I first sat in a conversation class with an American teacher. He was not an efficient teacher, for he often laughed at the students' mistakes. But he was helpful in a way, because he made me realize that English sounds very different from the printed letters.

As I grew in my comprehension of English, I profited much from literature courses conducted in that language. I remember with respect and affection Mr. Brian Wilson who taught us both Shakespeare and Walt Whitman. He was a gentleman in the unique way an American can be. He was frank, sympathetic and considerate. Really concerned that the students should learn, he was strict without being harsh and critical without being offensive.

PREJUDICE & ARROGANCE

Although we are kindly disposed toward Americans as a people, the prejudices and arrogance of some individuals often exasperates us. Particularly when they insult us as a people, we resent it very much. One American teacher once suggested that Korea is an economic colony of the United States, and I recall the embarrassment and confusion he was thrown into when the whole class stood against him in fury.

After my graduation from college, I continued my graduate studies in the United States. I spent seven years of my twenties at Saint Louis University. Founded about a hundred and fifty years ago, the school was particularly strong in both English and philosophy. Run by the Jesuit Order it is a Catholic institution, although church attendance was not mandatory. There I acquired my doctoral degree and there I happened to meet my wife. And there my son was born. So whenever I think of the United States it is associated with my life in that city.

Sogang University in Seoul is run by Jesuit fathers from Wisconsin, and among the faculty there are quite a few who studied at Saint Louis University. Father Jerome Breunig, chairman of the English Department is one of them. He was uniformly kind and considerate while I was teaching there as a part-time lecturer.

In the United States I experienced little difficulty in daily life. Although we often speak of cultural differences, most of them are likely to be superficial ones. I once met a man in the street who shied away from me when I was going to ask him directions. Among my

teachers there were a few who made me uncomfortable by their patronizing attitude toward my nationality and culture. One professor was frankly surprised on learning that there is vernacular literature in Korea! But when mutual understanding was there between me and my teachers I seldom consciously regarded them as foreigners. I simply felt that I was in the presence of sympathetic human beings.

Recently I had the honor of meeting a distinguished American poet, Robert Creeley. He came to Korea to give lectures on the state of current American poetry. This was done to celebrate the



The American way of life is evident on Korean university campuses; Liberal student life on the campus of Yonsei University.

bicentennial foundation of his country. During my interview with him for the readers of *Thought and Literature*, the Korean literary monthly with the largest circulation, he assumed that I would follow his broad discussion on American poetry and culture.

This suggests that American culture is now an object of international understanding. Among educated Koreans there are practically none who have not read Hawthorne, Dreiser and Hemingway. And there are none who are very ignorant about Whitman or Frost. Both Yonsei and Ewha University were founded by American missionaries. Our educational system is largely patterned after the American mode. Most Protestant churches came into being through the missionary zeal of Americans.

In short, the whole modern history of Korea and the modernization of Korea in the sixties and still under way in the seventies would be unimaginable without the influence of American culture on Korea.

Studying in the United States I sometimes wondered, in moments of weakness, whether I would not have

fared better had I chosen to study Korean literature or history instead of English. But in hopeful moments I used to visualize how I could contribute to the culture of Korea with my knowledge of Western culture and English literature.

Now English is my primary means of earning a livelihood. And students at Hankuk University of Foreign Studies are very motivated in learning English, for it is so widely used in various social activities in Korea. Korean youth is very fond of American folk songs and whether they are fully aware of it or not, they are imitating the long hair of

the American youth. Makkholi used to be my usual drink during college life. Students of today are better off, and they frequent beer-halls. Many students know how to play a guitar, and tennis is not considered a luxury.

The more conservative among Koreans disapprove of the imitative life style of Korean youth, while some liberal foreigners are critical about the feudalistic and paternalistic aspect of Korean society. How Korean life will be influenced by the American way of life in the future remains to be seen. I hope that the influence will be a salutary one as it has largely been up to now. I for one cherish the personalism of Christianity and the individualism of the American democratic outlook. When these ideals are thoroughly incorporated into the patterns of Korean culture, I am sure that Korea will be richer for it.

The writer is a poet and associate professor of English, Hankuk University of Foreign Studies. He received his doctoral degree in English literature from Saint Louis University in the United States.

EARLY MISSIONARIES

Korea's 1776

By Samuel H. Moffet

In my bicentennial musings I have begun to note some intriguing parallels hidden behind the great differences in the history of those two hugely dissimilar but uniquely friendly countries, Korea and the United States.

I had forgotten that the year 1776 which is so properly celebrated in America as the year of freedom, was also a year of new beginnings and hope in Korea. The difference is that the American colonists seized the opportunity and won, whereas the failing Yi Dynasty in Korea tried but failed, and eventually lost not only its opportunity but its life.

It was in 1776 that the 21st king of the Yi Dynasty, the 82-year-old Yongjo died. His was a great reign. By a series of brilliant reforms he had managed to bring his dynasty back from the brink of disaster. Political factionalism was tearing the country apart. He checked the divisiveness by spreading political appointments fairly among the warring Confucian factions. Tax evasion by the privileged and wealthy had almost bankrupted the government. His Law of Equalization of Service abolished at least some of the tax privileges of the upper classes and relieved the burdens of the poor.

But by one act of angry injustice he almost destroyed his dynasty. In a fit of blind rage he killed his own son and heir, Sado Seja. The prince was unjustly accused of revolt, and the king ordered him smothered to death in a rice box. Only later did he find him innocent. Yongjo's name has been forever stained by that one dark act.

Reform without justice is not enough, as the American colonists at that moment were pointing out, demanding life and liberty, along with the pursuit of happiness.

Hope came back to Korea in 1776. With poetic justice the new king, Chongjo, was the son of the unjustly murdered "coffin king." In his own capable way he followed through on all the better parts of his old grandfather's policies: tax reforms and political balance. At the same time he began to open up the country to new winds of freedom and learning from outside Korea, for 1776 (or the year after) saw the beginning of Korea's first lasting contacts with the West.

The medium was Christianity. A group of Confucian scholars, stimulated by exciting new ideas in books brought back from Peking, discovered that these volumes had been written by Western missionaries. Eager for more information, they determined to send a messenger to meet the missionaries in person. It was seven years before someone was able to go, but when he returned he was a converted Christian, and out of that first contact developed not only the beginnings of the Catholic church in Korea but also a whole new mind-clearing world view, the "practical learning" school of thought.

Intellectuals responded eagerly to the winds of change. Some even became Christian. Others, like the king's librarian, Pak Che-ka, petitioned him to invite missionaries to Korea to train the court's young scholars in new ways of thinking and doing. The doors to closed Korea seemed about to burst open to the whole world.

But as everyone knows, all too soon the opening doors of opportunity were

slammed shut again. King Chongjo died in 1800, leaving a little ten-year-old boy on the throne dominated by a Dowager Queen. Within a year the new government turned harshly against the liberating ferment of the new thought. In 1801 it began the first of the great persecutions of Christians. Reforms faltered and died. Factional politics once more erupted. "Practical learning" scholars were exiled. The economy plummeted. Korea retreated once more into frightened nationalism. And like its "coffin king," the dynasty suffocated.

It is not true, however, that opportunity knocks but once. The dynasty fell, and independence was lost, but only for a while. Now once more the Republic is independent and strong. It is cut in half, and still threatened, but never in 200 years has Korea faced days of greater opportunity. I am confident it will not let them slip away again.

The writer is an American Presbyterian missionary who was born in Korea 60 years ago.



Distribution of the Bible was one of the significant and effective means of edifying Koreans. In this photo Henry Bruen, an American missionary is preaching to a country man in the early 1920's.



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Conflict, Prayer, and Leisure Studied

DENVER, Colo., June 18 (POI) —Conflict, prayer, and leisure are three diversified areas of study to be undertaken by the United Presbyterian Advisory Council on Discipleship and Worship.

The council, meeting here approved a prospectus for a committee to review the spiritual welfare of the whole church and to make recommendations to the General Assembly Mission Council on how the church can best deal with conflict, divisive issues, and the diversity within the church.

The Advisory Council also approved the formation of a task force to conduct a study on prayer and meditation. Prayer is "an unknown, mysterious, even magical

part of religious experience," a proposal for the study stated. "Prayer is fragile and elusive. It, therefore, requires continual nurture and affirmation by the community of faith."

A third study authorized was "Redemptive Christian Discipleship As It Relates To Work, Leisure, and Recreation." The rationale for this study indicated that "the forecasts about the constructive and destructive results of technological advances may not only be accurate, but also may occur sooner than predicted." Leisure that may be voluntary or enforced, it added, "is creating societal havoc because persons are unaccustomed to coping with the additional free time they

have available." By approving this study, the council indicated its legitimate concern for the effects of these phenomena on the spiritual life of the church. However, the council's director, the Rev. James Kirk, raised a question as to the propriety of such a study at this time in the church's history.

In other actions during its meeting, the advisory council:

- Appointed a 12-member Task Force on the Cultural and Theological Implications of Language About God, a study jointly sponsored by the Council and the Council on Women and the Church. The Rev. Margaret Townér of Delafield, Wis. chairs the task force.

- Heard a report from the two "Theologians-in-Residence" at the denomination's 188th General Assembly (1976) which met last month. This experimental program was initiated jointly with the Advisory Council on Church and Society. Following the reports of Professor Glenn Bucher of Wooster College and Professor Jack Rogers of Fuller Theological Seminary, the Rev. Charles Doak of Los Angeles, an observer at the Assembly, reflected on the role the two men had fulfilled. Doak called them "interpreters and connectors." He also observed that "...theology has a strong intellectual component. The Assembly has a strong anti-intellectual style. It will take a long and continued presence to bring about a meeting between the Assembly and theology." The executive committees of both advisory councils will confer and make recommendations as to the future of the experiment.

Homosexuality — An Insult to God

PHILADELPHIA (RNS)—The Clergy-Laity Congress of the Greek Orthodox Archdiocese of North and South America, meeting here, scored abortion and homosexuality. The congress called homosexuality "an insult to God, and since it attempts to alter the laws regulating creation it is a blasphemy."

The congress also faulted homosexuality because it "interferes with the normal development of societal patterns and as such it proves detrimental to all," and because "the homosexual degrades his own sex and thus denies to himself the self-respect that is generated from the feeling that one is in line with God's creation."

The statement says "homosexuality should be treated by

society as an immoral and dangerous perversion and by religion as a sinful failure." It urges "confidential medical and psychiatric facilities by which (homosexuals) can be helped to restore themselves to a self-respecting sexual identity that belongs to them by God's ordinance."

"In full confidentiality," it continues, "the Orthodox Church cares and provides pastorally for homosexuals in the belief that no sinner who has failed himself and God should be allowed to deteriorate morally and spiritually. Psychiatric restoration, without religious direction and reconciliation with God is bound to prove short-lived," it adds.

Contributions to National Council of Churches

		1973	1974	1975	Total	Percent	Per-Capita
1. United Methodist Church	A	\$ 159,600	\$ 168,833	\$ 210,680	\$12,504,292	39.76%	\$ 1.24
	B	2,320,596	3,399,330	6,245,253			
2. United Presbyterian Church	A	132,426	88,485	103,235	6,444,456	20.49	2.41
	B	1,852,620	1,835,098	2,432,592			
3. United Church of Christ	A	49,283	41,791	52,791	3,190,716	10.14	1.73
	B	957,943	1,075,178	1,013,730			
4. Episcopal Church	A	51,807	55,518	81,974	2,543,726	8.09	.87
	B	488,406	670,998	1,195,023			
5. Christian Church (Disciples of Christ)	A	22,299	20,619	40,672	1,948,688	6.19	1.48
	B	537,046	597,959	730,093			
6. Presbyterian Church in the U.S.	A	14,875	31,639	28,204	1,665,820	5.30	1.85
	B	465,442	498,647	627,013			
7. American Baptist Churches	A	11,462	9,907	17,668	1,028,806	3.27	.65
	B	257,923	298,059	433,797			
8. Lutheran Church in America	A	57,140	52,120	62,110	995,462	3.16	.33
	B	247,748	287,825	288,519			
9. Reformed Church in America	A	9,254	10,532	15,263	551,554	1.75	
	B	129,430	218,655	168,420			
10. Church of the Brethren	A	7,072	7,163	9,380	363,905	1.16	
	B	101,615	106,231	132,444			
11. Moravian Church	A	1,445	1,170	1,610	39,490		
	B	9,222	17,526	8,517			
12. African Methodist Episcopal Church	A	1,130	2,130	2,500	27,982		
	B	10,431	6,957	4,834			
13. Greek Orthodox Church	A	2,505	(1,100)	3,000	23,545		
	B	4,000	(1,150)	16,290			
14. Friends United Meeting	A	847	395	900	20,834		
	B	3,624	9,130	5,938			
15. African Methodist Episcopal Zion	A	2,550	2,510	2,650	20,581		
	B	2,132	4,010	6,729			
16. National Baptist Churches—America	A	1,000	—	1,600	17,600		
	B	5,000	5,000	5,000			
17. Christian Methodist Episcopal Church	A	1,600	2,000	3,000	17,372		
	B	3,120	1,600	6,152			
18. National Baptist Churches—U.S.A.	A	1,255	750	565	11,445		
	B	500	5,000	3,375			
19. Progressive National Baptist Church	A	1,630	1,785	2,340	11,425		
	B	2,020	2,640	1,010			
20. Friends Philadelphia Yearly Meeting	A	580	580	790	11,125		
	B	3,020	2,945	3,210			
21. Swedenborgian Church	A	560	560	760	4,550		
	B	940	990	740			
22. Armenian Church of America	A	630	650	850	3,930		
	B	650	650	500			
23. Orthodox Church in America	A	390	480	850	2,170		
	B	225	225	—			
24. Patriarchal Parishes	A	190	290	400	1,200		
	B	210	110	—			
25. Polish National Catholic Church	A	250	250	300	900		
	B	50	50	—			
26. Seventh Day Baptist Church	A	330	—	—	822		
	B	492	—	—			
27. Antiochian Orthodox Church—N.Y.	A	200	—	360	560		
	B	—	—	—			
28. Hungarian Reformed Church	A	—	—	100	180		
	B	—	80	—			
29. Serbian Orthodox Church	A	—	—	—	28		
	B	—	10	18			
30. Antiochian Orthodox—Toledo	A	—	—	—	—		
	B	—	—	—	—		
31. Syrian Orthodox Church	A	—	—	—	—		
	B	—	—	—	—		
32. Ukrainian Orthodox Church	A	—	—	—	—		
	B	—	—	—	—		
Totals	A	\$ 532,310	\$ 499,057	\$ 644,542	\$ 1,675,909		
	B	7,404,405	9,043,653	13,329,197	29,777,265		
Grand Total		\$7,936,715	\$9,542,710	\$13,973,739	\$31,453,164	100.00%	

A = For General Operations and General Program
B = Other Programs and Projects

Why Koreans are Calling for More Missionaries

The Presbyterian Mission
Aug. Sept. 1976

For the first time since Protestant missions entered Korea the Roman Catholic church growth rate is outstripping us. We are thankful for their growth but wonder why Protestants who outnumber them here 3 to 1 are falling behind. One reason may be that Presbyterians, who represent 64% of the entire Protestant family in Korea, are downgrading mission structures and reducing the number of missionaries while our Catholic neighbors emphasize the strategic role of independent missionary orders and are pouring missionaries into the very areas we abandon.

Some dismiss this kind of concern as 19th century colonial missionary mentality. Today all Christians are missionaries, they say, and the Korean church above all churches needs no assistance from outside.

At first glance they would seem to be right. In many ways the Korean church is almost too good to be true, and in our letters we usually and quite properly stress the positive side of the picture.

1,580,000 Presbyterians in Korea

How can we help but enthuse about a church that planted 99 new congregations in 1975 and set a goal of 300 new churches in 1976? This is in just one of the four major Korean Presbyterian bodies. Altogether there are now 1,580,000 Presbyterians, 900,000 other Protestants and some 800,000 Catholics in Korea.

At the seminary, too, the good news is of another year of record enrollments. We could almost complain that we have too many students—550 jammed into a campus built 15 years ago for only 300—but too many is better than too few, especially in a church growing at almost four times the rate of general population increase.

Seminary Students Give New Hope in Slums

Eileen's (Mrs. Moffett) work in the Mangwon-dong slum with a team of seminary students has proved so successful that they are expanding their ministry to an adjacent slum. A little over a year ago they started an "own-your-own-home" project and taught 380 families how to put aside savings a little at a time. Now people who didn't believe they had a hope in the world have saved enough to buy land and put up joint mini-apartments. They are no longer squatters. They can't be thrown out now at the whim of the authorities. The difference this has made in their self-respect is beyond description. The Bible Club junior high school graduated its first class and two of the graduates are already teachers in a little school started in the next slum. The day-care center is a

bee-hive of activity. Most profoundly transforming of all, the little church the community members asked for and helped to build is full and active all week, not just on Sundays.

An unexpected sideline this year is a special Bible Class for some of the country's top radio and TV personalities. Tired of being pursued by autograph hounds and gawkers even in church, they asked for a quiet place to study the Word by themselves. So once a week we welcome the Bob Hope and Jack Benny of Korea along with singers, actresses and script writers for a Bible hour led by a gifted young graduate student from the seminary.

Why Koreans are Calling for More Missionaries

If there is all this bursting vitality here in the Christian church, you may well ask why Korea is still calling for more missionaries. But there are good reasons. Of course the church can stand by itself and keep growing. But Christians don't stand by themselves. They need each other, across all boundaries. And even in Korea there is another side to the picture.

For example, 380 families in Mangwon-dong may now own their own one or two-room quarters, but what about the 500 families there who still do not? And what about the 2500 families in the next slum where nobody owns a home? We are just beginning as an international team to touch the edge of the problem, and there are not enough Christians here working at problems like this.

Evangelistically, too, Korea is rightly considered a model for church growth. But to balance the picture and put it into perspective, look at it this way: there are nine million more non-Christians in Korea today than when we came here twenty years ago. Some whole sectors of society are still scarcely touched by the gospel.

Too much is still undone for United Presbyterians to be able to fade away with a clear conscience and leave the rest of the hard work to out-numbered Korean Christians, or to mission-minded Catholics, or to anyone else for that matter. Missionaries don't work by proxy. And if Korea, which is more than 10% Christian still needs missionaries, how much more the rest of Asia where half the people of the world live on a continent which is only 2% Christian.

Sam and Eileen Moffett, Presbyterian Mission, Seoul, Korea, December, 1975.

(Note: The missionary and fraternal worker force of the United Presbyterian Church was reduced by 46 in 1975 and program grants to Asia were reduced by \$240,034 in 1975)

14 Missionaries Commissioned

COLUMBUS, Ohio, June 21 (POI)—Fourteen persons were commissioned as United Presbyterian missionaries and fraternal workers at a service here, during the annual meeting of the United Presbyterian Program Agency board.

Participants in the service, which

took place in the sanctuary of Covenant United Presbyterian Church in Upper Arlington, Ohio, were eight of those appointed to overseas service, members of the board and staff of the Program Agency, and members and staff of the Covenant Church.

Major Religious Bodies in America

	Membership	Year
Roman Catholic Church	48,701,835	1974
Southern Baptist Convention	12,513,378	1974
United Methodist Church	10,063,046	1974
Jewish Congregations	6,115,000	1973
National Baptist Convention, U.S.A.	5,500,000	1958
Lutheran Church in America	2,986,970	1974
Episcopal Church	2,907,293	1974
Lutheran Church, Missouri Synod	2,769,594	1974
Church of Jesus Christ of Latter-Day Saints	2,683,573	1974
National Baptist Convention, America	2,668,799	1956
United Presbyterian Church, U.S.A.	2,665,973	1975
American Lutheran Church	2,437,862	1974
Churches of Christ	2,400,000	1968
Greek Orthodox Archdiocese of North and South America	1,950,000	1975
United Church of Christ	1,841,312	1974
American Baptist Churches, U.S.A.	1,579,029	1974
Christian Church (Disciples of Christ)	1,312,326	1974
African Methodist Episcopal Church	1,166,301	1951
African Methodist Episcopal Zion Church	1,024,974	1973
Presbyterian Church in the United States (Southern)	896,203	1974
Christian Methodist Episcopal Church	466,718	1965

Derived from: "1976 Yearbook of American and Canadian Churches", Abington Press.

FOREWORD

The growth and astonishing vitality of the church in Korea has in recent years attracted increasing interest among observers of significant trends in the Christian world. For almost half a century Korea's Christian community has nearly doubled in size on an average of every ten years. It is now one of the largest ^(Protestant) communities in all Asia, a rather remarkable fact considering the small size ~~and political~~ ~~bisection~~ of the country.

This is all the more remarkable in the light of the wars and the political bisection and the social upheavals through which the country has passed since the 1930s. Perhaps most remarkable of all is the continuing growth and influence of the church in Korea despite the bitter, ~~crippling~~ ecclesiastical schisms which are the central theme of this book and which reached their climax in the 1950s. Such crippling divisions might well have destroyed a lesser, frailer Christian community.

We are indebted to Dr. Chun for now making available to a wider public his thoughtful, critical analysis of the roots and reasons of these tragic divisions.

Dr. Chun's work is a revision of his Ph.D. dissertation at Yale University, written in 194 (?), entitled "Schism

and Unity in the Protestant Churches of Korea". He writes from personal observation and a wealth of experience in all phases of life both in his church and his country. He was imprisoned and tortured by the Japanese. He has been a university lecturer and seminary professor. He has been a businessman and cabinet minister (the Office of Information). He was educated in Asia at _____, and is one of a handful of Korean leaders with degrees both from Princeton and from Yale. He has been a country pastor bringing an impoverished rural congregation to confident self-support. As a civic leader and urban pastor he pioneered in the social and evangelistic self-development of one of the most strategic resettlement satellite-cities of metropolitan Seoul. He is now President of the Christian Broadcasting ^{System} ~~Company~~, a nationwide network of radio stations with headquarters in Seoul.

This book is a welcome addition to Korean church history, a field which deserves ^{much} more attention than it has been given. Dr. Chun writes with sympathy for the weaknesses and abiding confidence in the strengths of the Korean church, and in so doing ^{he} ~~and~~ contributes more than an important analysis of the recent past. He also helps to illuminate the ~~future~~ shape of the future, for there can be no effective Christian strategy ⁱⁿ ~~to~~ the decades ahead without a realistic understanding of the all-pervading present facts of schism in the Body of Christ in Korea.

-- Samuel Hugh Moffett
Cambridge, England
October, 1976

world vision

JANUARY 1976

BANGLADESH: Where Suffering Is Part of the Landscape



Also: WESTERN CIVILIZATION
AND THE MISSION OF THE CHURCH

J.D. Douglas, Horace L. Fenton, Jr., Frank E. Gaebelain,
Carl F.H. Henry, Samuel Hugh Moffett, Harold J. Ockenga,
Paul S. Rees and C. Gregg Singer

In this issue...



On a recent trip to Bangladesh Graeme Irvine, World Vision's director of international relations, was exposed to a shattering life-and-death experience, which personalized for him the grim plight of that disaster-ridden land. He opens his heart to us all in a very moving way.

Douglas, Fenton, Gaebelein, Henry, Moffett, Ockenga, Rees, Singer—it sounds like excerpts from some of the choicer parts of an evangelical who's who. Here they confront questions worthy of their stature.

Western Civilization and the Mission of the Church



Former member of WV's editorial staff, our friend Norm Rohrer has countless evangelicals in his debt for producing the E. P. News Service. From 52 issues he skillfully culls outstanding missions and international church news of the year just past.

In our anniversary year essay/sermon contest on social action in missions, the second-place finisher was a first-class piece of work, as you will discover for yourself. Its author, missionary Levi Keidel, is now on furlough and laying plans for writing two missionary volumes.



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globe at a glance

NEWS BRIEFS FROM THE INTERNATIONAL
CHRISTIAN SCENE FOR YOUR
INFORMATION AND INTERCESSION

WORLD EVANGELIZATION PLANS LAID

From five continents, the 50 members of the Lausanne Continuation Committee for World Evangelism are now gathering in Atlanta to draft long-range plans to promote and encourage world evangelization. In the 18 months since Lausanne, dozens of leadership meetings, mission conferences and congresses on evangelism have taken place. The most notable: Africa—the National Congress on Evangelization in Nigeria last August and the Pan African Christian Leadership Assembly scheduled for next December; Europe—the establishment last year of a joint Evangelical Theological Faculty to serve Lutheran, Baptist, Methodist and Pentecostal churches; major evangelistic campaigns in Switzerland and Germany, and the planning for a 1976 Congress on Middle East Evangelization. In Latin America, an evangelistic crusade took place in Rio de Janeiro and plans for evangelistic outreaches this year are underway in Jamaica and Nicaragua. U.S. Christian leaders have formed a North American Continuation Committee and the Evangelical Fellowship of Canada has already begun sponsoring regional leadership seminars. The recent appointment of a respected Third World leader as executive secretary of the Lausanne Continuation Committee will help promote more regional and national meetings during the years ahead. The Rev. Gottfried Osei-Mensah, former pastor of the First Baptist Church of Nairobi, Kenya has commenced a schedule of conferences and consultations with Christian leaders throughout the world.

Asia

HONG KONG—Many observers in this British colony have felt that the Chinese here were interested only in making money and enjoying themselves until China decides to take over. However, their thirst for spiritual revival surfaced during an evangelistic crusade headed by Dr. Billy Graham. The five-day meeting attracted more than 200,000 people, about 10 percent of whom went forward to make commitments to Christ. More than 10,000 volunteers from 500 churches helped promote the crusade.

Europe

MADRID, Spain—A recently completed national survey sponsored here by Evangelismo en Acción shows the tremendous opportunities for preaching the gospel of Jesus Christ in this "Christian" country. The survey of 15,000 or more persons disclosed that only 61 percent of those questioned attend church at least once a month. Of the 67 percent who owned Bibles, 78 percent said they spend less than 30 minutes reading it weekly.

Asked how they thought a person

can become a Christian, only 20 percent suggested trusting Christ as Savior and fewer than 15 percent indicated that Jesus Christ was their personal Savior. About half felt that a Christian could be sure of going to heaven. Still, 88 percent of the respondents thought that Jesus Christ could do something for them and just over 80 percent felt that they needed a more "real" faith.

South America

BOGOTA, Colombia—According to an eyewitness report here by a representative of AMG International, the recent First World Congress on Witchcraft was a failure, both economically and spiritually. Only 13 of the expected 30 countries were represented, and the congress concluded with a debt of over \$100,000.

In addition, reports Lindsay Christie, the congress' second-in-command was converted to Christ and repudiated Spiritism just days before the meeting began. Also, the secular press, which had given the congress much advance publicity, virtually ignored the gathering once it began. And towards the end of it all, said Christie, the witches an-

nounced over a leading radio station that "the intense prayer of the evangelicals had nullified the power and ability of the occultists. . . ."

North America

MONTREAL, Canada—U.S. evangelist Billy Graham has accepted the invitation of more than 60 Protestant church leaders to speak at an evangelistic crusade here during the Summer Olympics. The crusade, which will take place at the Autostade, site of the Olympic games, is expected to attract some 45,000 persons.

Besides Dr. Graham, an estimated 10,000 Christian youths from more than 50 international organizations and denominations will participate in a massive witness program. Working under an "umbrella" organization called Aide Olympique Chretienne, the youth hope to present Christ to more than half of the expected six million visitors from 130 nations who will attend the games.

President Jomo Kenyatta of Kenya recently asserted that religion cannot be separated from politics: "Without politics there is no religion," he said. "But one has nothing to do with the other," according to a government official of Zaire. There, all religious teaching except Mobutuism (Mobutu is the name of Zaire's president) has been banned.

The "people movement" of the Holy Spirit among the Quechuas in Ecuador continues. The C&MA reports that churches in Octavalo, Imbabura and Agato are overflowing and that the number of baptized believers in seven months has increased 77 percent.

The Chinese Methodist Church (British related) and the Wei Li Kung Hui Methodist Church (American related) have united to form the United Methodist Church of Hong Kong. The new church will be completely autonomous while retaining fraternal relationships with its British and American brethren.



Western Civilization and the Mission of the Church

As questions begin to mount about Western culture, we asked a number of leading evangelicals to respond to the question: "Are there signs of collapse of Western ('Christian') civilization, and if so, how would such affect the Church and missions?" Among those asked were missiologists, historians and theologians. Their answers are highly sobering but filled with challenge for us here and now.

J. D. DOUGLAS,
editor of *The New International Dictionary of the Christian Church*, is editor-at-large for *Christianity Today* and formerly lectured at St. Andrews University in Scotland.



So-called Western ("Christian") civilization is a bit of a charlatan. It has sponsored in our own century two world wars, causing millions violently dead or maimed—including the genocidal onslaught against the Jews—untold misery and the development of the Bomb.

The same civilization is a pace-maker in the supply of arms and in the rush of lawlessness currently sweeping many countries. In Western politics, economics and education there are influences that do not wish Christianity well. Moreover, while we rightly recoil from materialistic Communism, pervading our society is an even more insidious materialism which makes Christians short of breath through prosperity and ill-equipped to run the race that is set before them.

If all this adds up to the collapse of Western ("Christian") civilization, the Devil might be dismayed to see it go, for it has lent respectability down the centuries to many a dubious enterprise.

What effect would such a collapse have on the Church? Before such a question the gift of prophecy flees away! Ask those of our brethren compelled to live under a godless regime. If a thoroughgoing secular state system were to triumph in the West, Christians would have to clarify issues which are at present diabolically confused. We would experience that persecution which historically has purified Christian witness and recovered an apostolic initiative in proclaiming the gospel. The Bible would become more precious. We would look to Christian people elsewhere in the world for prayer—and repent of our prayerlessness toward others in our pleasantly placed days. We ourselves would pray more fervently for those far away

still able to carry out the great commission—and perhaps repent of our pride and faithlessness in surrendering the task to them so tardily.

And we will thank God that whatever happens, our times and the world's destiny are still in his hands.

HORACE L. FENTON, JR., is the general director of Latin America Missions and is author of *Myths About Missions* and *The Trouble With Barnacles*.



It doesn't take a prophet or a professional doom-crier to foresee the breakdown of Western civilization. The decline of the West is already a reality, and our time is best spent not in documenting that fact but in planning for the strategic advance of the Church and its missionary outreach in such a chaotic age. For the decay of Western culture is not a threat to the ultimate purpose of our sovereign God.

What, then, are some of the steps we should be taking? Here are a few tentative suggestions:

1. In the Western church we ought to cut back immediately on all unnecessary expenditures—including the elaborate building programs which have obsessed us far too long. It is just as much a sin for a church to lay up treasure on earth as it is for an individual Christian. And in a time of vast physical and spiritual famine, our bloated budgets are a scandal to God and to men.

2. We must be preparing Christians to go underground, to find their fellowship in groups that are not dependent on the cultural accretions and the material trappings which have attached themselves to our religious life.

3. Without lessening in any sense our missionary obligation to the world, we ought to take radical steps to free our brethren in the "mission fields" from undue dependence on us—spiritually, economically and especially in the realm of decision making as to the work of Christ in their lands.

4. We had better read the Bible with new eyes, allowing it to condemn much of what we have done in the name of Christ and allowing the Spirit of God to teach us how to live as pilgrims and strangers in an alien land.

FRANK E. GAEBELEIN is headmaster emeritus of The Stony Brook School and is general editor of *The Expositor's Bible Commentary*.



Whether Western civilization is collapsing or whether it is making a right-angle turn in history, such as it did in the Renaissance and the Reformation, or in the Industrial Revolution, is not entirely clear. But there is little doubt that some of the leading trends of our time are affecting the Church and missions.

Negatively, the growing materialism in the more affluent Western nations is detrimental to the total Christian discipleship essential to the faithful mission of the Church. Moreover, pervasive departure (reflecting influences in the mass media) from the biblical norms for marriage and the relation of the sexes threatens the stability of the home. And neither the Church nor the missionary enterprise can escape the effects of what is happening to this basic unit of society. As Carle Zimmerman has said, "No civilization has ever survived the disintegration of its home life."

Positively, such things as maturation and renewal within evangelicalism, the activity of the Holy Spirit manifest in a new openness to the gospel in many parts of the world as in Africa, the increased sensitivity to racial prejudice and the awakening of many evangelical Christians to the social dimensions of the biblical message, are affecting the Church and missions. Even under the repression of Communist regimes the Church continues to demonstrate its vitality.

That this is a period of radical change when many of the biblical

signs point to Christ's return is undeniable. As such it calls the Church and the missionary enterprise to total commitment in serving the Lord till he comes. For in him who is "the same yesterday, and today, and forever" Christians have a foundation that no change or collapse can ever shake.

CARL F. H. HENRY, noted theologian, educator and founding editor of *Christianity Today*, author or editor of more than 30 books, is lecturer-at-large for World Vision International.



Western ('Christian') civilization"—the quotes are highly significant!

Civilization worldwide tends to consider itself ultimate and normative; even in the "Christian" West it sidesteps answerability to God and easily becomes idolatrous.

The civilizational crisis now is global; the great world powers cosmetically pursue the hypocrisy of détente, lesser powers prize destructive nuclear weapons above human fulfillment, and the U.N. becomes a propaganda mill.

Although lifted above paganism by Christian grace, the West is a modern Israel headed for captivity. Worse than the breakup of the ancient Pax Romana, or of the nineteenth century Pax Britannica, the disintegration of Western culture including the crumbling of Pax Americana exposes all mankind to tyrannical revolutionary forces.

Yet the fact is that America in her emergence to global power was never thoroughly Christian. As their Christian roots died by neglect, democracy, science and capitalism became the pseudo-gospel for a "free world" that has issued in a withering of intellectual, moral and social vitality. No longer representing the informed and principled will of the majority, democracy is buckling under to terror-wielding minorities. Undisciplined scientism enables multitudes to "do their own thing" with little regard for the biblically pub-

lished will of God. Inordinate self-interest and worship of economic power gray the virtues of capitalism.

Our universities—supposedly centers of intellectual vigor—have largely surrendered priority concern for the realities of spirit, conscience, revelation. All reality is viewed as time-bound, all religions and philosophies as culturally relative, and man as the measure of all things. Where these sorry prejudices permeate the political, social and economic arenas, love is devoid of dignity, marriage and the home are in upheaval, work loses its meaning, crime and lawlessness multiply, alcoholism and drug addiction blight the nation. In this morass of tragedy the mass media seldom challenge the loss of fixed truth and values, but accommodate permissiveness as the special triumph of modernity.

America and the West are going down, but this decline is not the eclipse of biblical Christianity, which remains as always the *only* resource for saving willfully sinful man and society from devastating doom.

But what are the consequences of the modern plight for the Church and missions?

1. The initiative for world missions will gravitate increasingly to African and Asian believers who recognize Christianity to be not a Western but a globally relevant religion.

2. The West will become a missionary target more than a missionary launchpad.

3. Pushed to the margin in the West's secular preoccupation with socio-cultural-political affairs, Western Christians will be more readily distinguished from "Western culture," aided by a fallout of merely cosmetic Christians.

4. The mass media generally will give evangelicals only "token" exposure, will increasingly caricature them or correlate them with exotic religions.

5. Institutional Christianity with its organizational structures, including even many worthy efforts (e.g., evangelical colleges), will face severe survival pressures.

6. New evangelical transdenominational fellowships of many kinds will arise regionally or locally to promote biblical renewal, doctrinal

and devotional integrity, evangelistic and social concern.

7. Aware that Christianity faces its greatest opportunity since apostolic times to bring scriptural significance and hope in the face of nihilism and despair, courageous vanguards of discerning witness will emerge at theological, philosophical, educational, moral, political and other frontiers.

8. Apart from a divinely gifted evangelical awakening, believers will likely be vexed by disunity as much as drawn into new unity until (a) the West topples under its own weakness, (b) Marxist forces crush the West before Communism, in turn, succumbs to totalitarian ruin, or (c) Christ returns.

SAMUEL H. MOFFETT, former missionary/professor in mainland China and author of several books, is associate president of the Presbyterian Theological Seminary in Seoul.



Western Christian civilization has been reported to be falling for so long that it must have hit bottom by now. But I am not sure anymore just when it really fell. Was it in 410 when the heretic Goths sacked Christian Rome, or in 1453 when the Turks took Constantinople? Was it in 1619 when the Thirty Years' War tore Europe apart, tumbled theology from its throne and replaced Christendom with little nationalisms? Was it in 1905 when Japan sank the Russian fleet? Or 70 years later when America left Vietnam and the Moslems discovered oil?

To tell the truth, I am not sure that it has fallen at all or is even about to fall. I realize, of course, that there are enough signs of doom around us to move the happiest of Western Christians to tears. Terrorism, pornography, timidity and greed, to say nothing of the cancer of unbelief and a failure of nerve in Christian mission. It is no use to try to deny the facts.

But facts do not, and never did, speak for themselves, as the histo-

rian, E. H. Carr, once observed. Millions of people have crossed the Rubicon, but only one of the crossings—Caesar's—came to be marked as a significant change in history. Civilizations rise and decline and rise again. Decline is not always collapse, and sometimes only time can tell the difference. So, though there are plenty of facts that seem to foreshadow decay in the West and the waning of Western Christianity, I'll wait and see. No, that's not quite right either. I will work and pray with all my strength that it may not collapse.

But what if it does? Is everything lost? Not if we share the Bible's view of history. One aspect is that the Bible does not root our Christian hope exclusively anywhere on this earth, east or west. If anything, insofar as the faith has geographic roots, they are in Asia. I wonder if there is, perhaps, some significance in the fact that when God sent his Son into the world, he sent him to be born where Asia meets Africa.

If the West crumbles, God forbid, then it is only all the more urgent to shape up and toughen the Christian mission in the East—to put muscle and maturity into Third World missions and tiny Third World churches buffeted on pagan seas. Which is one reason why I, a Western Christian, am in Asia, a continent which is still only 2 percent Christian but is abounding with signs of hope. It is a continent where I can work in one of the great theological seminaries of the world, in one of the fastest-growing churches, and where we are now beginning in a small, international way (at ACTS, the Asian Center for Theological Studies and Mission) to break Asian Christianity out of its self-consciously nationalistic molds into a continent-wide base for global renewal in Christ.

HAROLO J. OCKENGA, president of Gordon-Conwell Theological Seminary and College, South Hamilton, Maine, was pastor of Boston's historic Park Street Church for 33 years.



Of Nineveh, God spoke through the prophet Nahum, "I will make thy grave; for thou art vile" (1:14). Nineveh was overthrown in 612 B.C., never to rise again. God judges nations and civilizations in history, not at some future judgment seat.

Arnold Toynbee wrote of a score of civilizations which have existed through human history, only five of which still survive. Each civilization has its time of birth, growth, flowering, fructification, death and oblivion. This is called by Oswald Spengler the morphology of history or the cyclical view of history. These cycles are traced by Pitirim Sorokin in *The Crises of Our Age*. The Akkadian, Assyrian, Chaldean, Persian, Greek, Egyptian, Roman and Medieval periods all conform. The transition from one cycle to another, namely, the sensate to the ideational, is marked by violence, war, bloodshed, social upheaval and tribulation. Then a new era is born.

Are we in such a transition in Western culture today? Sorokin believed so. His book *The American Sex Revolution* warns that without a return to self-discipline, chastity, purity and honesty, America will go the way of other nations and civilizations.

Sometimes I think these social philosophers are more perceptive than our theologians who are so optimistic and unconcerned with the signs of disintegration and collapse evidenced in the social order today.

Where are we today? The West is decadent, corrupt, irresolute and vitiated of strength from whatever angle we view it. Militarily, we are surrendering one bastion of defense after another to Communist power: Southeast Asia, the Indian Ocean, parts of Africa, Eastern Europe, the North Pacific, the Azores and so forth. Granting a continuance of the process, defense of the West will be impossible.

Morally, we have abandoned the principles which build character: namely, faith in God as Creator, Legislator and Judge, belief in the infinite value of man according to that Law and man's freedom to express that Law in his societal relationships. The resulting substitution of man as the measure of all things has produced moral chaos.

Mentally, we have been softened by relativism so as to abandon all standards, to disparage heroic leaders of the past, to will our own thing. The violence, drug addiction, crime, bloodshed, dishonesty, stealing, fornication, adultery, brutality are growing critical.

Our materialistic, commercial culture is divorced from Christian ideals and standards. Continuance on this course will bring collapse. The indifference to or approbation of homosexuality by churches, press, business and society foreshadows judgment. Biblical teaching and social history declare this! One answer remains: repentance, change of direction and observance of divine law. Without this, days of Western supremacy are numbered.

With collapse, the great extension period of church missions will terminate. The funds, the organizational strength, the motivation will be lacking. While one cannot limit the Holy Spirit in his activity, nevertheless, the spiritual and material resources of the Church would be depleted for an era.

To accomplish a change of attitude and action, proclamation of the Law and the gospel is essential. Only thus can we avoid Nahum's warning.

PAUL S. REES, director of Pastors' Conferences from 1964-1975, is vice-president-at-large emeritus and editor-at-large for World Vision International.



That the civilization of Western man is under threat of collapse is something of which I have not the slightest doubt. This is not to say that its downfall is imminently certain. It is simply to declare one's firm belief that the convergence of many corrosive and catastrophic factors is now so strikingly menacing as to cast doubt on the security of Western society as we have known it.

Take the series of articles featured in the November 1 issue of *Saturday Review*. Their overarching theme was "Watergating on Main Street." The

question raised is, "What is happening to ethical standards in America?" Seven professions—government, law, business, accounting, journalism, medicine, education—are weighed in the balances and found seriously wanting. The distinguished philosopher/commentator, Max Lerner, believes that "The issues of corruption and distorted values are reaching deeply into our everyday lives."

To be sure, the United States is not the whole of the Western world order. The point is that optimism is hard put to find a brighter picture in Europe. The three p's that Professor Robert Fitch in the late sixties described as pantagonism, panparanoia and pantantrum are still with us—more vengefully than ever. By *pantagonism* Fitch meant that hostility, personal and/or collective, has become a way of life. By *panparanoia* he refers to the widespread delusions of grandeur that afflict leaders and would-be leaders, whether of the left or of the right. By *pantantrum* he designates the poisonous prevalence of violence, the vicious vogue of irrational impatience and ill temper.

These three p's are exploding in a fourth—*pandemonium*. The Furies flourish. The ghouls guffaw. All hell makes whoopee. That may be the next station on the road to "chaos and old night."

The foregoing reflections are offered without reference to those portions of Holy Scripture that bear upon the doctrine of Last Things, chiefly as regards the Second Advent. Though such Scriptures are important, they are not essential to an understanding of what threatens the civilization of Western man. Psalm 12 and similar passages are enough: "...the faithful have vanished from among the sons of men. . . . Every one utters lies to his neighbor. . . . 'Because the poor are despoiled, because the needy groan, I will now arise,' says the Lord" (RSV).

Let this be added: If that house of man which is Europe and North America caves in, the incalculable reverberations will be worldwide. Nevertheless, the church of Jesus Christ will remain. World evangelization, carried principally on the shoulders of Christian Asians, Africans and Latins, will go forward.

C. GREGG SINGER, professor of history at Catawba College and former chairman of the history department, is the author of several books, including *Arnold Toynbee, A Critical Study*.



In my opinion there are very definite signs of the collapse of Western Christian civilization; and, in my opinion, this collapse is the result of the theological decline which has taken place within the Roman Catholic and Protestant churches.

This collapse is evident in the decline of the Western tradition of constitutional government and the departure from the recognition of the sovereignty of biblical law in human affairs. The result has been the emergence of totalitarianism under the guise of the spread of democracy. It is also apparent in the moral breakdowns of the West and in the denial of an objective, divinely ordained moral law. This decline is further reflected in the growing anti-intellectualism and irrationalism which has made itself very obvious in the rounds of art, music and literature. This irrationalism has made its way into the social sciences—psychology, sociology, economics and political science—to such an extent that behaviorism, particularly the kind advocated by B. F. Skinner, has turned these areas of study into areas which are frankly devoted to manipulation of students in the direction of becoming willing victims of political tyranny.

To evaluate the effect of the collapse of Western civilization on the Church and its missionary enterprise is difficult. Obviously difficult times seem to lie ahead for the evangelical Church. The whole trend of modern culture is secular and humanistic, and secular humanism is consciously at odds with the biblical message. Since the evangelical Church is the conscience of Western society it would seem very likely that a humanistic state would seek to prevent the preaching of the gospel and to destroy the missionary enterprise.



1972

The earth has once more looped the sun, spinning off a remarkable year in which the hope of the gospel shined brighter against a background of increasing perplexity.

Many in the global army of Christian workers were killed, kidnapped and imprisoned, while others walked through open doors to unprecedented opportunities.

The year began optimistically as the U.S. Government's Agency for International Development donated \$425,000 to a consortium of 50 Protestant and Catholic mission societies to stimulate the work of volunteer agencies abroad. Nigerian Christians laid aside tribal differences and joined together in a National Congress on Evangelization which rejected a moratorium on missionaries and affirmed unitedly that Christianity is "not an exclusively Western religion."

Church leaders from 12 Asian countries proclaimed their own "Declaration of Mission" before a gathering of 8000 people. Their 3400-word document called for the churches of the Third World to take their place as equal partners with the Western Church in completing the command of Christ to evangelize the world. Baptists moved ahead vigorously in beleaguered Portugal, and in Rwanda they ended a decade showing 1200 percent growth.

Believers in Brazil opened new preaching areas; evangelist Luis Palau addressed all 22 Latin American nations from Managua's "Continente '75" through radio and TV hookups at a three-week stadium rally. A Mexico church announced a world's record VBS: 10,000 children and adults attending.

The new nation of Papua listed 86 percent of its citizenry as Christian.

Norman Rohrer is executive secretary of the Evangelical Press Association and founder and director of Christian Writers Guild.

In Spain the Evangelical Tabernacle opened its doors—one of the first evangelical sanctuaries to advertise outside that it is a church. Pentecostals successfully shipped 2500 Bibles into Romania and from Zaire came the call: "Send us more missionaries."

Believers in Sri Lanka opened the "Year of Evangelism" and the spirit of the 1974 International Congress on World Evangelization at Lausanne lived on as a 48-member Continuation Committee was formed.

The Sudan Interior Mission found eager interest in TEE (Theological Education by Extension) and some Hong Kong Christians touring the mainland reported great hunger for the Word of God.

Giving to voluntary agencies was increased in 1975, although inflation cut heavily into the donations.

As U.S. involvement in Indochina halted abruptly so did the work of missionaries. Mennonites reported in the aftermath, however, that the Vietnamese church was "strong and active."

1975

Zambian authorities, citing the country's "dire need of spiritual renewal," called for the Christian church to use its influence for the good of the people.

The martyr's crown was divinely assigned in 1975. The bodies of Minka Hanskamp of New Zealand and Margaret Morgan of England were found in Thailand. The Swiss League for Human Rights reported that Equatorial Guinea's President Francisco Macias was pursuing "militant atheism" in his country which is 95 percent Christian, leading to the death of some believers and the arrest of many more. Anglican missionary Filipe Antonio de Freitas was slain in Angola. Missionary Douglas Hill, M.D., was killed in Ethiopia while treating famine victims in Marabaska.

In Chad, hundreds of Christian

converts were reportedly tortured and killed. French Protestant missionary Paul Horala was captured and held in Chad. Authorities in Mozambique arrested members of 10 churches, including representatives of the Church of the Nazarene and the Assemblies of God.

Five Lutheran leaders were arrested as political tensions heightened in Namibia, South Africa. In Malaysia a Baptist pastor and his family were held hostage in the U.S. consulate by Japanese Red Army guerrillas.

1976

American evangelist Sammy Tipit and an associate were arrested by Soviet police in Leningrad after the missionaries began passing out tracts and testifying of their faith. Georgi Vins, Baptist leader in the USSR, was sentenced to five years in prison to be followed by five years in exile, on a charge of "damaging the interests of Soviet citizens under the pretext of religious work."

Chad expelled nine Swedish Protestant missionaries after placing them under house arrest for a week. Soviet police planted radioactive tracer paper and thus found and destroyed an underground Christian press in the forests of the USSR.

Czechoslovakia actively set in motion a program for the annihilation of Christianity in an area called Orava. Seven missionaries to Indochina, exposed to eight months of suffering and uncertainty in captivity, were released by the Provisional Revolutionary Government of Vietnam and tearfully reunited with their families.

Lebanon was split by a bloody civil war between Moslems and Christians; Portugal's leftist government banned the Christian Democratic Party. Colombian authorities criticized Wycliffe Bible Translators for "proselytism" and "neocolonialism" in their linguistic missionary outreach. Korea tightened police rule

What you are saying to a hungry world

With the help of concerned Christians, World Vision is meeting the emergency needs of suffering people throughout the world and making it possible for them to build for future self-reliance.



UPPER VOLTA

Water Development

The six million people who live in Upper Volta inhabit one of the poorest, least developed nations in Africa. Nearly half (43%) of the population is under 15 years of age, and the average annual per capita G.N.P. is only \$70. The 90 percent of the people who make their living from the soil each consumes an average of 1710 calories daily (3400 in the U.S.). Thus, with physically weakened bodies, they are more susceptible to disease, and the average life expectancy is just 38 years.

While the country receives a sufficient amount of rainfall each year, equal to about that of New York, it all comes in torrents during July, August and September. Unfortunately, most of the rain simply runs off the land into streams and rivers. Last year people living in the northern half of the country were severely hurt by the Sahel drought. World Vision contributed more than \$25,000 in relief and development to them.

Obviously, the key to helping the people of Upper Volta is water. And with the help of concerned peoples in the United States, Canada, Australia and New Zealand, World Vision has initiated a number of development projects that will help thousands of people build for a better future.

Three Dams

If the monsoon rains are to be of any lasting value, they must be impounded. Therefore, this year World Vision is financing the construction of three dams near the villages of Tita, Sassa and Sigili, each of which is inhabited by some 5000 to 7000 persons. Local labor will handle most of the work.

Each of the earthen dams (concrete at mouths) will have a central clay core and each will be approximately 1000 feet in length. The dams, which are now under construction, will back up water an estimated two miles and provide year-round availability in areas that normally are dry two months after the monsoon rains end. For the materials, labor and administration needed to complete these three dams this year, World Vision has budgeted \$549,600.

Farms

As soon as the above-mentioned water development projects are completed in May or June, World Vision will begin financing a three-year program to help farmers make the best use of their new water supplies. Through the program, 50 farm families in each of five areas will receive seeds, fertilizers, insecticides, tools, a plow, cart and donkey.

In addition to these projects—for which World Vision has set a fund-raising goal of \$91,962—a scholarship of \$1800 during each of the next three years will be provided. The scholarship funds will be used to train a national as an agriculturalist to take over the consultant position in three years.

Pig Raising Co-op

This is another three-year program to help people who are already raising pigs in the northern province of Yatenga to improve and expand their herds for commercial markets. The objectives of the program are to provide modern pig houses, two wells in each of four areas, and a truck for the cooperative to transport the pigs to Ouagadougou markets where pork is in demand. (Only 1 million people in Upper Volta are Moslems.) World Vision this year will be providing \$104,040 to initiate this program.

These World Vision projects totaling \$747,402 in Upper Volta this year are all being carried out through the Federation of Evangelical Churches and Missions; liaison with church leaders and overall project supervision is the responsibility of World Vision's Africa field director.





Dr. Ted W. Engstrom and Edward R. Dayton invite pastors and Christian leaders to share in the two-day seminar

MAN-AGING

Feb. 5, 6 in Portland, OR
Feb. 26, 27 in Pittsburgh, PA
May 6, 7 in Pasadena, CA

YOUR TIME

This seminar has helped literally thousands of pastors and Christian leaders in the *very practical details* of daily life and ministry.

It is conducted by two of today's most outstanding authorities on the subject of time management.

For the past 12 years Dr. Engstrom, co-author of the best-seller *Managing Your Time*, has been executive vice-president of World Vision International. Before this he was editorial director for Zondervan Publishing House.

Mr. Dayton, author of *Tools for Time Management*, is director of MARC and also of World Vision's Research and Management Systems.

Plan now to be with us. Mail the coupon to Managing Your Time, World Vision International, 919 W. Huntington Drive, Monrovia, California 91016

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world vision

people projects

Love Loaf Memorial

This letter from bereft parents deeply touched us and we share it with you:

"This letter will be difficult to write, but we would like to share a little explanation of the enclosed check for \$495.25.

"Over six years ago our first son was born and we were thrilled. We had committed him to the Lord long before his birth and many times since. It was a great joy for us to teach him and train him in the things of the Lord. We were so thankful when he told us at the age of four how he had taken Jesus into his heart.

"Since then he learned the Lord's Prayer, Psalm 23 and the first year's verses in the ABC book for Bible Memory Association. He knew most of the stories in his Bible storybook by heart and often told them to his younger brother. His prayers taught us the meaning of a childlike faith. He was a bright, very active boy and he packed his six years full of much happiness for us as a family.

"But one of our greatest joys was watching him grow in learning to share with others. He was deeply concerned about the many advertisements on TV showing needy and starving children. Sacrificial-meal day became a big event for him—he often asked when we could have another one. *He contributed all his spare change and even his birthday money to our Love Loaf on the kitchen counter. He often asked to baby-sit with his little sister, for which we would pay him a nickel or dime and it, too, went into the Love Loaf.* [Italics ours.—Ed.]

"When our Lord saw fit to take Benjie home to heaven following a drowning accident July 3, it was our desire that most of the money which might have been used to purchase flowers for his funeral be used, instead, for the cause of world hunger. So a memorial fund was set up with this thought in mind.

"We are thrilled, and we know it would have pleased Benjie so much, to send you the money from that

memorial fund. It is our prayer that you use it, as the Lord leads, to feed some little children both *physically and spiritually.*

"Sincerely in His love."

The letter was signed by both parents (name withheld, but the letter is on file).

The Love Loaf Program has brought in a total of \$788,905 between October 1, 1974 and September 31, 1975—gifts from individuals and churches of over 50 different denominations. Of this amount we have shared \$332,098 with other projects and organizations at the donors' request. The remaining \$456,807 has enabled World Vision to give Christian help to the hungry and hurting peoples of the world in many ways.

WV Assists Costa Rican Agency

Dr. Ted W. Engstrom, executive vice-president of World Vision, recently presented a \$35,000 check to Eugene Orellana of Goodwill Caravans, an interdenominational evangelical agency headquartered in San José, Costa Rica.

The WV grant will be used to finance construction of a combination training center and warehouse. The facility will increase the agency's capability to work in the area of vocational and public health training and to respond to disaster situations throughout Latin America.

Involved in the transaction are (left to right): Dr. Engstrom, Mr. Orellana and Mr. Hal Barber. Mr. Barber is director of relief and development for World Vision.



International Intercessors: New Leader

International Intercessors began officially March 1, 1972. Under the capable and inspired leadership of "Uncle Frank" Ineson, the family of intercessors has grown from a mere



Ineson



Scott

few to more than 10,000. All around the world prayer warriors of all races, denominations and ages have joined hearts to bring before the throne of grace the many vital matters which demand God's interposition.

Our beloved brother, Frank Ineson, has requested that he be relieved of the mushrooming responsibility of directing the work of Intercessors to enable him and Mrs. Ineson more time to be together during their retirement years. In his place the Rev. W. Herbert Scott has been asked to assume direction of this department at World Vision. Mr. Scott, an ordained Baptist minister, is World Vision's minister-at-large in the fields of church and military relations, and thus brings a rich background of experience to the position.

Brother Cities

In December's *World Vision* we ran an article about FRS—Fresnans Responding to Starvation—in which we told how Fresno County has "adopted" Demra, Bangladesh as its brother city. By so doing, they are also raising a sizeable amount of money—to be delivered to Demra by Fresnans and spent for Demra by World Vision. To further enable them to reach their goal of \$1.5 million, FRS has requested 5000 reprints of the article. Such a "brother city" action by other cities could greatly alleviate the world's hunger.

TV Special Aired in U.S.

"One to One," World Vision's new TV special, is being aired in more than 150 markets during December 1975 and January 1976 (see back page of December *World Vision* for area listings). Along with Julie Andrews, the Korean Children's Choir, Janet Lynn and the Muppets, Stan Mooneyham, president of World Vision International, will lead you through a delightful hour filled with music, love and laughter.

Why not share this program by inviting a friend or neighbor to your home to view "One to One" with you.

Hunger Telethons: Good Results

World Vision's five-hour television special on world hunger—being held in major cities during the year—got off to a good start during recent months, with telephone lines jammed with concerned, interested callers. "The early response is very gratifying," said Dr. Ted Engstrom.


Gifts of all sizes and amounts are being pledged, some in the thousands. One small boy said, "I want to give part of my allowance, a dime a month, to help feed hungry children." An elderly retired man said, "My entire income is only \$85 a month. But I want to give \$10 of that to help feed a hungry world."

Clearly a growing awareness of the worldwide hunger situation is reaching the hearts of some Americans.

EMPLOYMENT NEEDS

Openings at WV headquarters in Monrovia, California:

Employment Coordinator: Degreed with experience in professional recruitment. **Management Information Systems Specialist:** Degreed with 10 years of technical experience in information systems, 5 years at management level. **Manager—Information Processing:** Degreed with experience in directing operations involving preparation of financial input transactions.

If you know of anyone interested, please have them contact the Personnel Department at (213) 357-1111. 

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what
will we say
to a
hungry
world

A FIVE-HOUR TELEVISION
SPECIAL ON THE
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Channel 13,
January 13, 7:00-12:00 p.m.

Abilene, Texas
Channel 12,
January 13, 7:00-12:00 p.m.

Midland, Texas
Odessa, Texas
Channel 7,
January 14, 6:30-12:00 p.m.

Honolulu, Hawaii
Channels 3 & 9,
January 18, 12:00-5:00 p.m.

Wheeling, West Virginia
Steubenville, Ohio
Channel 9,
January 20, 7:00-12:00 p.m.

Roanoke, Virginia
Channel 10,
January 26, 6:30-11:30 p.m.

Buffalo, New York
Channel 2,
January 29, 7:00 p.m.-12:30 a.m.

*Please be sure to check your local television listing for verification of the date and time in your area. Additional stations are being added and some changes may occur.

Sponsored by WORLD VISION INTERNATIONAL

New Life for the Tiens

by Robert C. Larson

Correspondent, World Vision International

I'd like you to meet some very special people, my new friends, the Tien family from Vietnam. I met them in their new home in Norwalk, California. I liked them immediately. As you will when you meet them.

The Tiens were among the last to escape from the doomed city of Saigon. "We are refugees," says Major Nguyen Quang Tien. "We left everything behind. Except a few clothes. . . ."

As I talked with the Tiens, it was obvious that the memories of their departure from their beloved homeland were still painfully vivid.

Saigon. April 30, 1975. The Communist offensive has been in full swing for weeks, and the noose now tightens quickly around the capital. In their tiny home, four hours before sunup, Mrs. Tien shakes her husband awake. "We must go now!"

Major Tien rubs his eyes, checks the time. "Not yet. Remember the curfew." He dozes back to sleep. At 6:00 a.m. she shakes him again. "We must leave now. . . or we'll never make it!"

The early Saigon morning comes alive quickly. Sticky. Hot. Major Tien jumps on his Honda C50 and heads to the port. There he sees a Vietnamese cargo ship already packed to the rails with refugees— anxiously waiting to leave Vietnam.

Major Tien races back to his house, gets his wife, children, the few belongings they can carry. And roars back to the port. He parks the Honda at the gate, leaves it behind, and joins the seemingly endless line. . . .

Once they make it through the gates, they heave a sigh. And get a closer look at the nearly collapsed, rusty old tub they hope to escape on. It should have been mothballed years before. The engines won't start. At noon the ship is still lifeless, idle at the dock.

By 2:00 p.m. the engines begin throbbing and the ancient ship moves slowly from the dock.

Slowly—because of the 4000 refugees on board. Slowly—because it scrapes bottom, barely making it out of the harbor.

But they make it. Finally. *Exactly two hours after the fall of Saigon.* Once at sea, the ship gives up completely. For two days they float aimlessly. No comforts, little food. Some refugees have a few packages of noodles. But with no water for cooking, they can't eat them.

A pistol blast shatters the uneasy quiet on the top deck. A lieutenant colonel has shot himself in the head—"Because I have become so disappointed. And I know the Communist troops will capture our ship."

The days and nights are terrible. Endless. Min Thu, 22-year-old daughter of the Tiens, twice saves her mother's life by artificial respiration. She also brings life back to her small brother and his friend. For more than two days the refugees on this "floating disaster" wallow in sickness and misery. But the children suffer the most.

Finally they are spotted and rescued by the "Clara Maersk," a Danish freighter. Eventually the refugees arrive in Hong Kong where they remain until August 12. They then fly in shifts to Fort Chaffee. To the U.S.A. Their new home!

Though they have suffered much the Tiens have remained brave. Min Thu's fiancé, a doctor, was to have met her the day they left Saigon. "I'm sure he came to see me," she said, "but I wasn't there. I think about him so much. I have hopes that one day we will be reunited. . . ."

Major Tien would like to become a clerk. Mrs. Tien is working hard on her English. The five children are adapting well to American life. Fifteen-year-old Tan (Tan means "new" in Vietnamese) says he has the perfect name now, because everything is *new*. New life, new school, new country. He's even learning new sports. Like basketball.

Tall, smiling Tran is 17 years old. He says, "There are many interesting things I would like to study when I go to college." He feels he has to be practical in his choices, because he is the eldest son and must be responsible for his family.

Though the hurts live on: family ties severed, possessions lost, educations interrupted—all the ingredients for hopelessness and despair—the Tien family has hope.

The Whittier Area Baptist Fellowship sponsors them. And they know they are loved. By the Williamses next door who give the bulk of their time to the Tien family. By the Martinez family. By Mrs. Nakamura and all the others who love and care.

Major Tien said, "God spared the lives of my family. We know He loves us. We wanted to really believe in Him. Now we do. We have become Christians."

It's pretty hard to love cold statistics, like the fact that 127,000 Indochina refugees now live in the United States. But it's not hard at all to love and care for real people. If you ever have a chance to meet the Tien family you'll know what I mean.



The Tiens are happy in their new life.

A Mooneyham Manifesto

In *What Do You Say to a Hungry World?* Stanley Mooneyham displays immense compassion, reflects wide-ranging investigation, skates close to exasperation, and emphatically rejects desperation.

It is a highly readable piece of work—with the exception of the wounds that it inflicts. And they are justifiably intentional!

What with all of the data gathered by his aides and himself, the amount of material that Dr. Mooneyham had on his writing desk was obviously far in excess of what he could feed into the finished text. The overall organization of this material will perhaps strike the reader as being less sharp, indeed less important, than its particularities, which are excellent.

In reality the primary thrusts of the treatment are just two: (1) this is the world hunger situation (hideous enough but not hopeless) and (2) this is what you can, or may, or should, do about it (which is little enough for all of us put together but *something*, nevertheless, for each of us).

The chapter subheadings are colorful and clutching. For example, "Hunger at the Edge of Hell," leading into a perceptive look at the link between poverty and hunger. Or, "The Hungry Travelers," which tackles the grim plight of the world's refugees. Or, "Creating Hunger Amidst Plenty," which is a brave and (for an avowed evangelical) a most unusual assault on the role of structures and systems in the maintenance of poverty and hunger for millions of human beings who belong to the deprived and the defenseless.

"Is the Stork Outrunning the Plow?" is another attention-gripper. It exhibits the realities and exposes the illusions that are associated with what we have come to label the "population explosion." To the conventional complaint of the overdeveloped West, "There are too many people," Mooneyham slashes back with, "Too many of *which* people?" Read him. He'll tilt you off balance in a way you had not expected.

In Section III, called "Responding to Hunger," a courageous and creative attempt is made to move beyond the descriptive and the analytical to the pragmatic and the solutional. The "Commitment to Care" is rightly held to be a basic response. In addition to this—and as *proof* of it—there are acts of caring that can be performed by individuals, by churches, by

voluntary organizations, and by governments. The possible specifics are spelled out—always with the admission that there are no totally adequate answers. Yet always with the insistence that approximate answers are immeasurably better than apathetic acquiescence.

Let me here record four observations about *What Do You Say to a Hungry World?*

1. It is a *passionate* book.

The man who prepared it makes no attempt to conceal his emotions. Indeed he defends, and pleads for, a feeling response to the grisly, ghastly human waste and want that stubbornly deny to millions of human beings any kind of power-base from which to operate. To "emotionalize the hunger issue for you" is, in his own words, one of his objectives.

2. It is a *pictorial* book. It contains some excellent photography. It offers the aid of some maps and diagrams. But these are not the features that I have chiefly in mind. It is the writing itself that is graphic. The stories told, the incidents described, the scenes depicted, the journalistic style employed—all combine to cast vivid images on the walls of the mind.

3. It is a *practical* book. Its frankly emotive temper is never an end, always a means. It drives hard at *action*. In the final pages there are suggestions galore with respect to individual and collective forms of action in which we may participate. The author is least helpful in guiding our responses to his chapter on "The System." Not, I am sure, because he does not wish to be helpful but rather because most of the down-to-earth answers that might be suggested lead straight into a thorn-thicket.

4. Finally, it should be said that this is a *personal* book. It is full of "I think," "I suggest," "I reject," "I refuse," "I find," "I hope," "I walk," "I like," "I am convinced," "I know," "I don't know."

Dr. Mooneyham levels with us. He is not saying that he speaks for any group. Not even World Vision. His effort is to speak to all of us.

It is an admirable effort. Within the strong ribs of its factual content beats the equally strong compassion of its Christian heart.

Paul Speer

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THIS EASTER YOUR CHURCH CAN HELP FEED HUNGRY FAMILIES HERE'S HOW:

"I want to feel how hungry feels," 10-year-old Greg Letherer told his parents. "Can I skip lunch tomorrow and put my lunch money in our Love Loaf?"

Greg's words show the essence of the Love Loaf—a specific way of helping feed the hungry and of learning the many lessons of Christian sharing.

The Love Loaf is based on the biblical account of the loaves and fish. Jesus took five small loaves and two fish, blessed them, broke them and fed thousands of hungry people. As a result many said, "Surely, Jesus is the Son of God." This is often the response today when Christians share food with the starving.

A penny in our economy hardly buys

bubble gum. But in a crisis area recently:

One penny sent 51 cents' worth of vitamins to families suffering from malnutrition.

A dime sent 36 cents' worth of high-protein food to undernourished children.

A quarter sent \$15.25 worth of prescription medicines to those who are suffering from illness.

One Love Loaf often contains enough money to feed a family for a whole week.

The Love Loaf program has worked successfully in over 2500 churches. Here's how: World Vision supplies your church one Love Loaf per household (without cost). Later at a Love Loaf breaking ceremony/celebration, all the loaves are brought to the church and blessed and broken with great excitement. *Yes, you actually break them!* It's

noisy but everyone enjoys it. Your church determines the distribution of up to 60 percent of the Love Loaf proceeds, directing them into projects that meet physical as well as spiritual needs. The remainder goes to very specific emergency relief projects through World Vision.

Daily in World Vision's emergency relief programs, "pocket change" buys enough food to make the difference between life and death. Your church can help feed hungry families around the world—starting today!



Love Loaf

Churches

- ☐ We definitely want to have the Love Loaf program in our church.
- ☐ Please send our church the full details as soon as possible.

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Address

City

State

Zip

Senior Minister

Church Phone (including area code)

Person requesting materials

Remarks by the American Ambassador to Korea,
the Hon. Richard L. Sneider. May 21, 1976

DR. HAN

DISTINGUISHED GUESTS

LADIES AND GENTLEMEN

IT IS A GREAT PLEASURE AND PRIVILEGE TO BE INVITED
HERE TODAY TO SAY A FEW WORDS TO COMMEMORATE THE OCCASION
OF SAM MOFFETT'S HWANGAP.

I AM AWARE THAT IN THE KOREAN TRADITION ATTAINING THE
AGE OF 60 IS PERHAPS THE MOST IMPORTANT MILESTONE IN A MAN'S
LIFE. A TIME WHEN HE BECOMES ENTITLED TO SPECIAL RESPECT
FROM FAMILY AND FRIENDS.

IN DAYS GONE BY, HWANGAP ALSO OFTEN MEANT THAT A MAN
WAS NEARING THE COMPLETION OF HIS CYCLE OF YEARS. INDEED, THE
MAN WHO REACHED 60 WAS ENVIED AS WELL AS RESPECTED.

TODAY OF COURSE HWANGAP DOESN'T SYMBOLIZE AN END BUT
INSTEAD THE BEGINNING OF A NEW AND MORE FRUITFUL PHASE OF
LIFE. THIS IS PARTICULARLY TRUE OF SAM MOFFETT, WHOSE YOUTH-
FUL APPEARANCE, HE DOESN'T LOOK A DAY OVER FORTY, AND VITALITY
BELIE THE FACT THAT HE HAS REACHED HIS HWANGAP.

SAM HAS ALREADY ACHIEVED MORE IN HIS FIRST 60 YEARS
THAN MOST MEN CAN ASPIRE TO IN TWO LIFETIMES. THEOLOGIAN,
HISTORICAL SCHOLAR, AUTHOR, PREACHER, TEACHER AND WARM FRIEND
TO ALL, SAM IS ENTITLED IN FULL MEASURE TO THE SPECIAL RESPECT

May
1976

AND AFFECTION THAT HWANGAP BRINGS.

YET, HE IS NOT CONTENT TO REST ON HIS LAURELS NOR SIT BACK AS THE SAGE COUNSELOR. IN THIS, HIS 60TH YEAR, HE WILL LEAVE KOREA THIS SUMMER FOR A YEAR AT CAMERIDGE UNIVERSITY IN ENGLAND WHERE HE WILL DO RESEARCH FOR HIS IMPORTANT BOOK ON "THE HISTORY OF THE MISSIONS IN ASIA."

IT SEEMS PARTICULARLY FITTING THAT SAM IS CELEBRATING HIS HWANGAP DURING THE 200TH ANNIVERSARY OF THE AMERICAN REVOLUTION FOR THERE IS SYMBOLIC IMPORTANCE IN THE CONJUNCTION OF THESE TWO HISTORIC OCCASIONS. THE CENTRAL THEME IN OUR DECLARATION OF INDEPENDENCE THAT WAS FORGED 200 YEARS AGO IS A FIRM RESPECT FOR AND BELIEF IN THE DIGNITY AND WORTH OF MAN. SAM'S LIFETIME OF SERVICE TO HIS CHURCH AND TO THE KOREAN PEOPLE ARE AN EMBODIMENT OF THAT LOFTY IDEAL.

I WOULD BE REMISS IF I DID NOT TAKE NOTE OF SAM'S DEEP AND CONTINUING CONTRIBUTION TO THE STRONG BONDS OF FRIENDSHIP AND UNDERSTANDING THAT CHARACTERIZE THE RELATIONSHIP BETWEEN OUR TWO COUNTRIES. THROUGH HIS BOOKS AND PARTICULARLY HIS BRILLIANT AND WITTY LECTURES AT MEETINGS OF THE ROYAL ASIATIC SOCIETY, SAM HAS INTERPRETED THE LIFE AND RICH CULTURAL TRADITION OF THE KOREAN PEOPLE TO SEVERAL GENERATIONS OF AMERICANS WHO HAVE COME TO LIVE AND AND WORK IN THIS COUNTRY. WHO ELSE BUT SAM COULD WRITE IN CONVINCING FASHION THAT "WHA-SHIN-TON" OR WASHINGTON WAS A KOREAN".

IN CONCLUSION, I WOULD LIKE TO SAY THAT AS AMERICAN'S

WE ARE PROUD OF SAM MOFFETT, FOR HIS LIFETIME OF SERVICE

For my wife & myself it has been a privilege and honor to meet & know *St. Louis*
 REPRESENTS THE BEST OF AMERICAN IDEALS AND VALUES. SAM, YOU *we are*

HAVE FULFILLED SO COMPLETELY THE TEACHING OF THE OLD TESTA-

MENT PSALM "SERVE THE LORD WITH GLADNESS". ~~From my wife & myself~~

CONGRATULATIONS TO YOU AND TO EILEEN ALSO ON ACHIEVING

THIS IMPORTANT MILESTONE IN YOUR LIVES TOGETHER. AND LAST

BUT NOT LEAST, HAPPY BIRTHDAY *and my congratulations*

only the very best for the future.

THANK YOU.

Korea News Review
May 29, 1976 issue

PEOPLE

Missionary Career of Moffett

In Korea, the 60th birthday or "hwangap" bears significance because it means a man or woman has completed a full zodiacal cycle of life. It has been for centuries a custom to celebrate the day in a grandiose manner. But for a foreigner who has spent his prime time in Korea the birthday is a special occasion for recollecting his bitter or happy memories and renewing his determination to serve for this country.

"I've had a wonderful life. I'm perfectly happy with my life here. Since Korea has been my country for the better part of 40 years. I've become accustomed to the lifestyle here," recalled the Rev. Samuel H. Moffett, associate president of the Presbyterian Theological Seminary in Seoul.

The American missionary observed his birthday last week. His Korean friends held a special prayer service for him at Youngnak Presbyterian Church.

He was born in Pyongyang, now in north Korea, in 1916, to Samuel A. Moffett, a noted Christian missionary in the early stage of the introduction of the religion to Korea. His family is one of a handful of noted missionary families who devoted themselves to spreading the Christian gospel in Korea at the turn of this century and encouraged the nationalistic cause under the Japanese colonial rule.

He attended the Pyongyang Foreign School. When he reached college age, he went to the United States to study theology and to practice church work. He attended Wheaton College, Princeton Theological Seminary and earned his Ph. D. at Yale University.

In 1945, he was ordained a pastor of



Rev. Moffett

the United Presbyterian Church in the United States. From 1945 to 1950, he served as a missionary in China. He was a faculty member of Yenning University and Nanking Theological Seminary. He evacuated from China in

1951 when the Communists took over mainland China and returned to Princeton Theological Seminary as a faculty member and came to Korea in 1955.

"My first assignment in Korea was to teach the Bible in a small church in Andong, Kyongsang Pukto, for three years," said Ma Sam-rak, as he likes to be called. "Korea is my native place. I hope to be buried in this country."

With regard to the quality of the Korean people, he noted that they are open-minded, hard-working and very proud of their culture. "I hope to be given a chance once more to visit scenic places in north Korea such as Mt. Kumgang and Moranbong, a riverside pavilion in Pyongyang," he said.

He is the author of a number of books on things Korean. They include "Christians of Korea," "Asia and Mission," and "Joy for an Anxious Age: Bible Study in the Philippines." At present, he is working on another book dealing with the history of Christianity in Asia. The projected book will be published by the Cambridge University Press this August.

It became very difficult to do missionary work in Korea at the time when harsh Japanese authorities forced the Korean people to follow their own national religion "Shintoism," he recollected. No right-thinking Korean, Christian or non-Christian, would endure the Japanese brutality, he said.

In spite of harsh Japanese censorship, Moffett observed, there were also remarkable individual efforts by many foreign missionaries to let the world know what was actually happening on the Korean peninsula.

The American missionary-educator has concentrated his efforts on bringing the Korean cultural heritage to the world by contributing articles to the leading newspapers and magazines published in the United States. For example, Moffett contributed some articles to "Christianity Today," a magazine of worldwide circulation, on the topic of the "Western contribution to the Independence Movement of 1919," "What makes the church grow in Korea?" and "Protestant contribution to the Modernization of Korea."

He has collected a number of rare publications and photographs which constitute valuable items for studying early Christian missionary work and the independence movement during the Japanese colonial rule in this country. Among them are "Korea and the Sacred White Mountain," "Notes on the Imperial Chinese Mission to Korea" and "the History of Korea."



An early missionary, Miss Maud MacKinnon teaches Korean women how to use the sewing machine.

May 1976



July-August 1976 (No. 54)
NEWSLETTER

(SEOUL, KOREA)

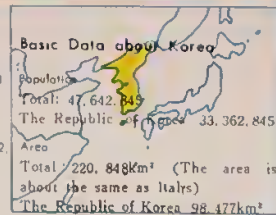
KOREA FRIEND

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3. Language
 Korean (The 24-letter Korean phonetic alphabet called Hangeul)

4. Economy
 The Korean industry is in the process of transformation into the heavy chemical industry. The agriculture, forestry and fishery industry employs 21.9% of work force; mining and manufacturing 33.0%; social overhead capital and other services 45.1%

5. Cities
 Seoul (capital), 6,541,500
 Pusan, 2,061,750



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News Highlights of Korea

Pyongyang Urged to Resume Dialogue

Seoul has urged Pyongyang to immediately stop various acts of armed provocations and underground agitation and resume the south-north dialogue unconditionally to help remove the tension and solidify the foundation of peace on the Korean peninsula.

On the eve of the fourth anniversary of the declaration of the South-North Joint Communiqué on July 3, Chang Key-young, Seoul side's acting cochairman of the South-North Coordinating Committee, issued a statement, in which he urged the Communists to respond immediately to the call of Seoul to normalize the operation of the SNCC.

Communist Countries to Shooting Championships

Korea will invite the Soviet Union, Communist China, north Korea, and East European Communist countries to participate in the 42nd World Shooting Championships scheduled for September 1978 in Seoul.

It is expected that 57 countries will take part in the international event.

First Mosque in Korea Dedicated

The first mosque and Islamic Center in Korea was dedicated in a gala ceremony in Seoul on May 21.



The Mosque dedicated in Hannam-dong, Seoul.

More than 600 Korean Muslims and 50 leaders from 20 Islamic countries attended the ceremony to open the structure built on a hilltop in Hannam-dong on the southern outskirts of Seoul.

Among the foreign dignitaries who cut the tape to open the mosque was Dey Ould Sidi-Baba, minister of Awqaf and Islamic Affairs of the Kingdom of Morocco.

64 Korean War Chaplains Visit Seoul

Sixty-four chaplains of nine allies who took part in the Korean War (1950~1953) have visited Korea on the Revisit Korea program.

They came from the United States, Australia, the United Kingdom, France, and nine other European countries. Staying in Korea for a week, they visited old battlefields, the National Cemetery in Seoul, and industrial complexes in the southern districts of the country.



Rev. S. H. Moffett's 60th Birthday

The Rev. S. H. Moffett, who devoted his career to the church in Korea, celebrated the 60th anniversary of his birth in Seoul on May 20.

A special mass was held at the Yongsak Presbyterian Church on the day in celebration of the occasion for the American missionary.

He is a son of the Rev. S. A. Moffett who first came to Korea late in the 19th century and helped the Korean Christians establish more than 200 churches and schools.



Muhammad Ali Visits Korea

World heavyweight boxing champion Muhammad Ali arrived in Seoul on June 27 amid a hero's welcome from hundreds of thousands of Korean fans.

"What a great, great leader the people of Korea have. So much progress has been made since the end of the war here," exclaimed Ali upon arrival at the Kimpo airport. He was referring to the leadership of President Park.



'Koreanischen Studien' Published in Germany

Koreanische Studien

"Koreanischen Studien," the first academic periodical on Korea, was inaugurated in West Germany.

The inaugural issue (May 1976), 80 pages, contains articles by five Korean and foreign scholars dealing with the territorial division of Korea and problems of unification, activities in Korean studies in the United States and Europe, and reviews of books on Korean

"Koreanischen Studien" studies.

Korean Study Method to Teach Japanese

The study method developed in Korea will soon be "Exported." The Bunka Kaihatsu Co., a Japanese publisher specializing in study aid books, has proposed to Korea a plan to publish "Wanjon Haksup," a series of study manuals now in use in Korean junior high schools.

Negotiations are now underway to settle problems connected with the copyright.

Statistics About Korea

Overcoming various challenges and ordeals, the Republic of Korea is successfully carrying out all major projects set forth in the Third Five-Year Economic Development Plan (1972~1976). The table below shows major achievements during the plan period.

Major achievements in the Plan based on 1970 constant prices figures in 1975 column are tentative. Figures in the 1976 column are planned ones.

	Units	1972	1973	1974	1975	1976	Original targets for 1976
GNP	One billion won	3,024	3,523	3,826	4,108	4,395	4,257
Growth Rates	%	7.0	16.5	8.6	7.4	9.3	8.6
Per capita GNP	Dollars	293	363	483	531	611	389
Growth by Industry							
Agriculture, Fishery	%	1.7	5.5	5.6	6.2	4.6	4.5
Mining, Manufacturing	%	15.0	30.4	17.0	11.8	17.2	13.0
Social Overhead Capital and Others	%	5.8	14.7	4.8	4.9	7.0	8.5
Industrial Structure							
Agriculture, Fishery	%	25.2	22.8	22.2	21.9	21.3	22.4
Mining, Manufacturing	%	26.2	29.4	31.7	33.0	34.5	27.9
Social Overhead Capital and Others	%	48.6	47.8	46.1	45.1	44.2	49.7

Letters to the Editor

Korea Times Aug. 1, 1976
Romanization

Dear Sir,

I strongly support the argument advanced by Mr. Donald S. MacDonald in favor of the McCune-Reischauer system of Romanization of the Korean language. I believe Korea will benefit greatly by changing the

current inadequate system. It has made the Korean language look ridiculous to foreigners. To illustrate, imagine what would be the embarrassing spelling of the President's name using the MOE system! The President wisely doesn't use it.

Elleen F. Moffett
Seoul

Report of the Special Committee Appointed to study
"Missionary Salaries and People's Rights"

Date of Meeting: Tuesday, March 9, 1976

Attending: Ms. Vonita Spencer, Ms. Jean Basinger, W. R. Rice, S. H. Moffett.

The Committee met for two hours, with lunch included, and raised the following points and questions regarding the proposed policies regarding salary and appointments:

- (1) which categories are presently in effect? The committee could not ascertain which policies were actually in practice at the present time. It pointed to a wide information gap between the salary policies and their implementation.
- (2) what are the options presently in effect?
- (3) if additional salary funds for missionary personnel are needed, from where would they come? (a practical question.)
- (4) is the 10% increase provision under the maintenance category an amount which must be applied for?
- (5) regarding funds provided for study during furlough: why can these funds not be made cumulative? Couples with children, or with heavy interpretation responsibilities, may find it difficult or impossible to study during one term. Under the present policy, unused study funds are irretrievably lost; cannot be carried over to another term.
- (6) single persons seems to be content with present salary system (Korea)
- (7) widespread discontent with present child-support and education system
- (8) married women under appointment feel in certain instances that their human rights have been overlooked.
- (9) The Committee expressed sentiment in favor of an experiment toward recovery of a sense of missionary community in salary policy. Payments would be based on need rather than seniority or position or unitary equality. Individual and family variations (family size, medical needs, etc.) would be given more consideration. This could be done without increasing the total present budget for missionary salaries in Korea if the present grant could be made open to internal adjustment by the responsible field body (or a special committee) to meet the actual varying needs of the present units. For example, this might mean a raise in children's allowances and education benefits, and a corresponding decrease in salaries of families without dependent children and singles. It was suggested that this tentative proposal be discussed further by the Mission.

Respectfully submitted,

W. Ransom Rice
Recorder

WRR:mas

March 1976

A. Moffitt

March 24, 1976

Letter 76-6

Dear Friends in the Mission:

At our Mission Meeting in February we appointed an ad hoc committee on "Missionary Salaries and People's Rights". Attached you find a document which represents the present studies by that committee as appointed by our Mission Chairman, Dr. DeCamp.

There are two things that we would want you to do reference this report by the ad hoc committee:

1. Read it carefully and if you agree with its basic ideas let its recorder, Randy Rice, know of your feelings.
2. If there are additional comments you want to make please write them out and send 5 copies to Randy for the committee to use in any further study they may wish to make.

Dr. DeCamp and I have talked about the "Called Open Meeting of the Ad Interim Committee at the time Dr. L. Newton Thurber is in Korea." You are all invited to this open meeting at our home near Seoul Foreign School Wednesday evening, April 7th, at 7:30 p.m.

Our prayers go out to you particularly in this busy Lenten Season. Newt has already left from New York. Let us pray for his visits in Japan and his visit among us April 3 to 10. We will have his schedule out shortly. He will be accompanied on this trip by Dr. James L. Hogue, Director Council on Administrative Services of the United Presbyterian Church. This will be Dr. Hogue's initial orientation to the work of Christ in Korea.

In the Name of our Crucified Risen Lord,

Stanton R. Wilson
Stanton R. Wilson, D.D.
Representative in Korea
United Presbyterian Church U.S.A.

SRW:mas
Encl.

EX COM

Review of Policy Regarding Missionary Salaries as it Relates to Women

Attached are the following items pertaining to the concern of the Program Agency and its antecedent agency regarding role, status and remuneration of women engaged in service overseas:

1. Coemar action (4-19-71) appointing a Task Force on Status of Women in Relation to Coemar.
2. Coemar action (6-19,20-72) receiving and adopting the Report of the Task Force on Status of Women in Relation to Coemar.
3. Coemar action (11-20-72) approving Patterns of Appointment and Remuneration for Missionaries/Fraternal Worker.

The action of November 20, 1972 was based upon the Task Force Report approved June 19-20, 1972 as modified by further consultation with Missionaries and Fraternal Workers. The principal change is indicated in paragraph I.,C.,4 where the previously proposed team appointment salary of "133 1/3% of the individual salary" has been replaced by an allowance equal to "10% of the median salary of a UPCUSA minister". The provisions of this action are current policy, with the exception that due to budget stringency the individual salary has been frozen at 85% of the median salary. Further it is to be noted that only one couple has opted for "Appointment on Missionary Maintenance Support".

4. A Memorandum (2-6-75) prepared by Catherine Alexander stating some objections raised to current Missionary Salary Policy.

R. A. S.

Commission on Ecumenical Mission and Relations
Executive Committee Ad Interim Minutes
April 19, 1971

-2-

712-448 - Pursuant to amended Commission actions #712-260 and #712-447, requesting the appointment of a Task Force on the Status of Women in Relation to the Commission, to consider the Commission policy and Manual regulations, the Commission VOTED to approve the following Mandate:

Task Force
on the Status
of Women in
Relation to
the Commission
Mandate

To study the report on the role of women in the United Presbyterian Church and its implications for missionary and executive personnel practices; to review and make recommendations concerning the policy statements and Manual provisions regarding employment, remuneration and other prerequisites related to personnel appointed by COEMAR to both the missionary and executive staff. This review would include items such as the following:

1. Appointment. Study the present system of appointing both members of a couple. Consider such options as appointment of one member of a couple only. In the event that both husband and wife are appointed, should there be two salaries? Consider implications of assignments and recruitment.
2. Executive appointments. Consideration of the proportion of women executives with accountabilities outside those related to women's program and women's relations.
3. Remuneration. Can the executive staff appointments be related to missionary appointments? Give consideration to the paying of salary only for assignment, and one salary base whether single or married.
4. Retirement. The implications of any policy change, such as that referred to in 1.
5. Pension and social security. The urgency of facing the serious inadequacy of present pensions and social security benefits for single missionary personnel.

712-449 - Pursuant to Commission action #712-448 approving the Mandate for the Task Force on the Status of Women in Relation to the Commission, the Commission VOTED to approve the recommended membership of the following Task Force and to refer it to the Nominating Committee for the selection of Commission names. The Administrative Council will name the missionary and Staff members.

Task Force
on the Status
of Women in
Relation to
the Commission
Membership

June 19,20,1972

722-604 - The Commission made record that, in the absence of Mrs. Calvin E. Thornton, Chairwoman, Mrs. William A. Pardee reported on the meetings of the Task Force since the March, 1972 meeting. The Task Force's recommendations on appointment and remuneration policies were fully spelled out in their report spread below. Following discussion, and upon the recommendation of the Task Force, the Commission VOTED to receive and adopt the following report of the Task Force and to approve its recommended action:

Task Force on
Status of Women
in Relation to
the Commission
Report

RECOMMENDATIONS ON APPOINTMENT AND REMUNERATION POLICIES FROM THE TASK
FORCE ON THE STATUS OF WOMEN IN RELATION TO THE COMMISSION

For many years the missionary movement of our Church operated on the philosophy that each person was appointed and had a salary. A couple had two salaries, plus a number of allowances including that for each child and his/her education. Later the single person's stipend was increased to care for the added expense of maintaining separate living arrangements. In 1968 the Commission moved in the direction of doing away with allowances in an attempt to give missionaries and fraternal workers greater freedom and responsibility in arranging their own affairs. This equalization of remuneration was welcomed by most missionaries but it brought with it certain other problems. Education costs began to soar and a wide difference in the financial requirements of a family with several children and the one with none. Different types of assignment (rural, for instance, and university teaching) carried varying types of social obligations and life style. Needs could not be equalized.

About the same time came the demise of "the Mission" as an administrative body. "The Mission" had given attention to the skills and abilities of the missionary wives whereas the overseas church more often related specifically to the men who were assigned in response to an approved request leaving the wives to find their own places of service. Some had previously established relationships upon which to build, others felt their gifts and talents were ignored, and others were in situations where they could take the initiative and find places of service in the community, with or without remuneration. Where there was a salary it was to be returned to the Commission. This has proven irksome primarily because that work and income was an expression of the woman's personhood, and secondly, because it helped to meet some of the increase in educational costs.

Certain concerns of women have been surfacing and are being raised for consideration in new patterns of appointment and remuneration.

June 19, 20, 1972

SPECIFIC CONCERNS OF WOMEN

- 1) Each Christian man or woman is called by God and endowed with gifts for his/her ministry and witness and carries responsibility for the stewardship of these gifts within the context of his/her situation.
- 2) Every generation gives evidence of emerging life styles. In our day many women, professionally oriented, do not expect marriage to diminish their career but expect that within the family the determination of the best use of the skills and time of both shall be made.
- 3) In line with the General Assembly's policy of affirming equal employment benefits regardless of sex or marital status, COEMAR affirms this as a principle on which to base its salary allowance. The individual need of each family unit varies. A single person may have parental obligations or wish to adopt children, while a married couple may have a large or small family.
- 4) COEMAR seeks to participate in indigenous community structures with which we hold common goals, and finds validity in providing personnel for a Christian presence within secular as well as church-related structures. It is thus not inconsistent with COEMAR's purposes for a missionary wife to seek employment and service in the community.
- 5) Limited periods of appointment have altered the expectation that a missionary career will be for life, thus making an appointment for overseas service frequently one part of a life career.
- 6) Specified allowances have been largely eliminated from COEMAR's salary pattern, but the freedom of a spouse to supplement the family income to meet particular needs is in keeping with normal patterns of family self-determination.

FLEXIBILITY

During the period in which a couple is under appointment by COEMAR there may be different periods which point up the need for different types of assignment. When there are small children the mother may feel that her best witness may be made through caring for them and her home with a more or less unstructured but supportive assignment, perhaps allowing for some volunteer service outside the home. Yet she may feel the need to have her competence there recognized as a valid role in mission. Some wives are clearly oriented to homemaking as a first priority, while others are oriented toward another profession.

At another period in life the couple may feel the pinch of financial strain when either their own professional need for education or the education of their children is upon them. There must be the freedom to determine within the family how they can face this stringency. It may mean that the spouse will need to work at a remunerative job.

In other situations, either because of private income, or the undertaking of an economic discipline, or a sense of calling to identify totally with the life style of his/her national colleagues overseas, a missionary person or couple may elect to live on a subsistence level, paid either by the overseas church or COEMAR. Many kinds of innovative arrangements may develop.

A choice in the type of appointment preferred must be allowed, and also a freedom to move from one plan to another. In all of these arrangements, provision for retirement security must be provided.

THEREFORE

In the light of its study and of reactions received from missionary personnel the Task Force on Status of Women in Relation to the Commission recommends a flexible pattern of appointment options whereby missionaries may choose one of four patterns of appointment and may move by an orderly process similar to that of the present reappointment process from one plan to another.

1. Individual appointments. A basic pattern of appointment for missionary personnel will be on an individual basis, with the following understandings:

- a) Persons are appointed individually in response to a specific assignment. In the case of a couple, either the husband or the wife may be appointed, but not both (see "Team Appointments" for appointments of both husband and wife.)
- b) Each individual appointment will have the same salary whether the person is single or is married. This individual salary will become the new base salary rather than the salary of a couple as at present.
- c) The unappointed spouse will be screened and must meet qualifications for Overseas Associate status whether or not designated as such. The unappointed spouse will be free to accept employment from other organizations, provided such employment is not incompatible with Commission goals. This may include employment by related churches or institutions.
- d) Such a spouse may apply for and be designated as Overseas Associate, or Volunteer, as may be appropriate to his/her activities.
- e) Remuneration for a team appointment shall be set at 133 1/3% of the salary for individual appointments.

2. Team appointment. In order to provide for those who understand their missionary call in terms of a mutual response, the Commission will make team appointments subject to the following criteria and conditions:

- a) There must be for each member of the team a specifies assignment which is approved by the field bodies and/or the Commission and which is meaningfully related to the Church's mission.
- b) No other outside employment remuneration will be permitted for either member of the team or in the event of such remuneration, it shall be returned to the Commission.

3. Subsistence allowance appointment. This option shall be available to personnel for such programs as listed below, insuring that pension coverage is equivalent to that which would be received under individual appointment.

- a) Frontier Interns.
- b) Missionary Orders that may develop.
- c) Initiative on the part of overseas bodies who would set the salary.
- d) Other innovative relationships characterized by economic disciplines.

(In addition to this type of appointment, the Commission will continue to encourage arrangements for those under individual and team appointments to establish their overseas standard of living at levels in response to the considered opinion of responsible overseas bodies.)

4. Other Personnel Patterns. Other patterns for overseas service provided in the Manual would continue such as Commission Associate, Volunteers, etc.

722-605 - Upon the recommendation of the Task Force on the Status of Women in Relation to the Commission, the Commission VOTED to approve the following action:

The strong divergence of conviction expressed by missionary personnel regarding the different possibilities for change in the present appointment and remuneration policies of the Commission emphasizes the importance of making several different optional patterns available to all personnel. Therefore, the Commission VOTED to approve for consultation the policies and plans for appointment and remuneration of personnel recommended by the Task Force on the Status of Women in Relation to the Commission. It is understood that specific policy actions will be worked out by the Staff in the light of consultation with (1) leaders of related churches and institutions, and (2) missionary and fraternal worker personnel and that Manual amendments to implement the new policies will be drafted and brought to the Commission at its meeting in November, 1972 with the expectation that implementation of the policies will begin as of January, 1973

In order to implement the proposed new policies in an orderly fashion within available budget resources, it is anticipated that the base salary in 1973 would be set at 75% of the median

Task Force on Status of Women in Relation to the Commission Policies and plans for appointment and remuneration of personnel approved for consultation

salary of United Presbyterian pastors, (adjusted for manse rental value, for age and for cost of living). The staff is directed to initiate further study of a suitable method of determining the base salary for 1974 and beyond.

Any couple now appointed would remain on team appointment for the balance of their present term unless they request a reconsideration of their status.

Further, the Staff is directed to take steps to insure adequate retirement benefits without discrimination as to sex or marital status for all appointees.

NOVEMBER 20, 1972

-8-

REPORT ON PATTERNS OF APPOINTMENT AND REMUNERATION

Voted to approve on an experimental basis effective January 1, 1973, subject to annual review until the plan is determined to be generally satisfactory, the following options regarding missionary appointment and remuneration with authorization to staff to revise the Manual accordingly:

I. Appointment on Ordained Minister Equivalent Support II. Appointment on Missionary Maintenance Support

- A. Appointments in this category may be for both persons as one unit in the case of a married couple, or for one spouse of a married couple, or for a single person. The appointment arrangement will be determined by the Program Agency on the basis of priorities of the receiving church and the United Presbyterian Church, with special attention to its suitability for both members of a couple. It is understood that such arrangements must be consistent with cultural and legal requirements of the receiving country and with cooperative patterns already agreed to. If one spouse of a married couple is appointed it is required that the other spouse shall meet the qualifications for appointment.
- B. Assignments for personnel in this category will be worked out in consultation between the receiving body, the missionaries involved and the Program Agency.
- C. The median salary of a UPCUSA minister (as adjusted by the present salary formula) will be the base for remuneration regardless of sex or marital status. (It is understood that the 1973 budget provides 75% of a married couples' salary for single workers and that implementation of the full salary provisions for a single person will be carried out in a phased process over the next five years.)
- A. Personnel may elect to serve under a Missionary Maintenance Appointment. In the case of couples, both husband and wife must be appointed and both must volunteer for being included in this category.
- B. Assignments for personnel in this category will be worked out in consultation between the receiving body, the missionaries involved and the program Agency
- C. Maintenance allowances will be provided along the following lines:
1. A basic living allowance will be recommended by the receiving body in consultation with the Program Agency and the personnel involved. This will be based upon what is considered to be necessary to maintain a reasonable standard of living as related to national colleagues of the institution or church where personnel is assigned. Living allowances for single persons and couples will therefore differ.

Appointment on Ordained Minister Equivalent Support

1. The financial support provided by the Program Agency shall be in the name of one member of the family unit as may be appropriate in the light of the appointment arrangement. It is understood that a married woman may be appointed to fill a priority request. Travel, Housing, Pension, Social Security and health expenses as provided by the Manual and expenses for the education of missionary children overseas will be covered for the family except in those cases where the outside employment of the spouse normally provides such benefits. The present policy of college assistance for missionary children will remain in effect.
2. The spouse may elect, both overseas and while on furlough, either to accept an assignment without additional remuneration or to accept full or part time remunerative employment provided such employment is not incompatible with the objectives of the related churches and of the Program Agency nor with the furlough assignment. Remuneration may be retained by the spouse.
3. The assistance of the responsible administrative office of the Program Agency will be available to the spouse as he or she seeks to insure the integrity, status, and fullest expression of his or her skills, talents and missionary commitment. This will be done through conversations at the time of appointment and reappointment, with the understanding that a review of the situation may be initiated either by the receiving body, the Program Agency or the missionary himself. If the spouse desires a specific assignment from a receiving body, the Program Agency will seek to facilitate this.

Appointment on Missionary Maintenance Support

2. Appropriate Housing, Pension, Social Security Health expenses as provided by the Manual and expenses for the education of children overseas will be covered by the Program Agency. Pension payments will be made on the same basis as those on Ordained Minister Equivalent Support.
3. Furlough salary will be paid at the same rate as that for the Ordained Minister Equivalent Support basis, and the spouse may elect to accept full or part time remunerative employment provided such employment is not incompatible with the objectives of the Program Agency nor with the furlough assignment.
4. Allowance graduated according to age and established after study of similar practices within the receiving church or institution, will be provided for the cost of supporting children up to age 18. In addition, the Program Agency will put in escrow in the name of the missionary annually towards college expenses or other needs \$500. per child during years of service. (This is in lieu of the college assistance program presently in effect). This accumulated allowance will be turned over to the missionary in one lump sum when the child reaches age 18 or when a missionary completes his service, whichever comes first. There will be no annual college or other allowances for children thereafter.

Appointment on Ordained Minister Equivalent Support

4. In the case of the appointment of a husband and a wife where the spouse has a specific assignment without remuneration that requires $1/3$ or more of his or her time the couple may apply for an allowance up to 10% of the median salary to help cover expenses related to service outside the home. Such expenses must be in line with that which is allowed by the Internal Revenue Service-- transportation, child care, and equipment. Such expenses will be effective as of January 1, 1974 if they are included in the budget estimates for that year.

5. An unappointed spouse may apply for Overseas Associate or Volunteer status as may be appropriate.

6. In order to achieve a life-style appropriate to their area of service missionaries are encouraged to limit voluntarily the proportion of their support to be used at the place of their service.

III. Subsistence Allowance Appointment

This option shall be available to personnel for such programs as listed below, insuring that when persons are enrolled in the U.P.P. plan their pension coverage will be equivalent to that which would be received under Ordained Minister's Equivalent Support. It is noted that in working out any of these arrangements adequate pension coverage should be considered.

1. Frontier Interns
2. Missionary Orders that may develop
3. Other innovative relationships characterized by economic disciplines.

IV. Other Personnel Patterns

Other patterns for overseas service provided in the Manual would continue such as overseas Associate, Volunteers, etc.

Appointment on Missionary Maintenance Support

5. Allowances for other dependents, of single persons and of couples, may be worked out so well as allowances for insurance and other costs in the U.S... Such allowances will be worked out with the responsible administrative office of the Program Agency.

6. In no case shall the total remuneration from all allowances received by any person in a given year exceed the salary which is being received by personnel in similar circumstances on Ordained Minister's Equivalent Support.

7. A review of the situation and considerations of the assignment will be carried out at the time of reappointment, with the understanding that a review may be initiated either by the receiving body, the Program Agency or the missionary. Changes that have budget implications will be implemented as of the next fiscal year.

THE UNITED PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA

THE PROGRAM AGENCY

DATE: February 6, 1975
TO: Task Force on Patterns of Service
FROM: Catherine Alexander
RE: Women's Status

In 1972 COEMAR put into effect a plan with the following elements, subject to annual review until determined to be satisfactory;

- Financial relationship with one member of a family, either wife or husband.
- Spouse must qualify for appointment, but may opt not to be appointed.
- Spouse is free to accept a position with remuneration either within the church structure or in the secular world.
- Single people moving toward 100% of the median salary. (Presently at 85%)

Since that time many objections have been raised. Basically they center around two groups:

- Married women feel that their contributions are not recognized although many of them carry as heavy responsibilities as their husbands or single people.
- They say they become "non-persons."
- Some who work outside would rather work inside - with pay.
- For most women there is little opportunity for remunerative work.
- Many single missionaries feel they should not be receiving as much salary as the head of a household. This does not hold for all. Some feel they are entitled to a full salary for a full-time job.

It is safe to say that the volume of negative reaction to the present plan indicates that it has not been proven satisfactory and it is therefore a matter needing further consideration.

1976

마삼락박사 회갑기념 축하예배

(Invitation to the Celebration Service of the 60th Birthday of Dr. Samuel H. Moffett)



때 : 1976. 5. 20(목) 오후3시

곳 : 영락교회(서울 중구 저동)

초청의 말씀

초기 한국교회와 사회에 다대한 공헌을 남기신 마포삼열박사의 뒤를 이은 마 삼락 (Samuel H. Moffett) 박사의 회갑을 맞이하여 그의 업적을 찬양하고 그의 노고를 위로하고자 기념예배와 위로회를 개최하오니 오셔서 이 자리를 빛나게 하여 주시기 바랍니다.

1976. 5. 10

마삼락박사 회갑축하 준비위원회 일동

INVITATION

On the occasion of the Celebration of the 60th birthday of the Rev Samuel Hugh Moffett, Ph.D., we request the honor of your presence at the Celebration Service and the Reception Following

At: Young Nak Presbyterian Church

On: May 20, 1976, at 3 P M

마삼락박사 회갑축하 준비위원

(The Preparatory Committee for the Celebration of the 60th Birthday of
Dr Samuel H. Moffett)

이 증 성	한 철 하	이 우 주	이 한 민	한 완 석	박 조 준	우 열 성
이 연 옥	김 광 훈	송 요 인	한 터	이 동 시	손 병 호	이 윤 재
김 창 결	조 선 출	조 종 남	오 성 식	김 경 래	하워드미켈	김 인 한
김 기 수	(무순)					

Not on Screen

Korea Times, April 4, 1976

Christian Church Opens For Entertainers Only

By Ryu Yung-kyun

An odd Christian church, exclusively for entertainers in television, movies and other areas, opened recently at the Asian Center for Theological Studies and Missions (ACTS) in Chungjong-ro 3-ga, Sode-mun-gu, downtown Seoul.

The Bible tells us that it is harder for a rich man to enter heaven than for a camel to pass through the eye of a needle. Kwak Kyu-sok, a comedian known as his nickname "Flyboy," argued that it is as hard as for anybody else for a performer like him to believe in God and to attend church.

"Many Christian performers leave church after they become popular," Kwak pointed out, "because they probably become overly confident in themselves."

It was September, 1974, Kwak recollected, when a small group of performers got together at the house of either Kwak's or his fellow comedian Ku Pong-so's to study the Bible under the leadership of Ha Yong-jo, a young and enthusiastic evangelist of the ACTS.

When the members of the Bible class increased to over 30, Rev. Samuel Hugh Moffett, director of the ACTS, suggested they feel free to use the ACTS auditorium as the place for their religious activities.



Korea Times Photo

Ha Yong-jo, a missionary from the Asian Center for Theological Studies, center, teaches Bible to a group of entertainers in a Bible class at the recently established "entertainers' church." Kwak Kyu-sok, a comedian and television show moderator, third from right, and Kim Hi-ja, a comedian, second from right, and Pak Won-suk, a television actress, second from left, are seen among them.

vities.

Thus, they had their inaugural church service at the ACTS auditorium on March 7 with about 100 people including the performers' families and other Christian well-wishers attending.

The service was initiated by a silent prayer of the attendance to the accompaniment of the Piano played by Ko Un-a, film actress. Following were hymns presented by such pop singers as the female vocal team One Trio, Yu Chun and Pang Un-mi and the Munwha Broadcasting Company's choir,

Solemn Atmosphere

The service was observed in a solemn and serious atmosphere, which may be considered as quite surprising by the audience who used to watch the performers only on television or movie screens.

The church services are observed twice at 11:00 a.m. and 2:00 p.m. every Sunday. Besides the Sunday services, Bible classes are held three times a week during weekdays so that the members can attend to study the Bible in their free hours.

"Let's be loud in praising others but never permit finding fault with each other." That is the guiding principle Kwak and his fellow members want to abide by in daily life, explained Kwak, who is also

known as an expert-moderator of television programs.

"Though collaborating with each other in performing, we are liable to let's say mental homicide, jealousy and greed, which we are trying to exterminate through Christian love," said Kwak.

He also said that they hope to construct a small church of their own in the near future and further to evangelize other people engaging in various entertainment fields.

Many of his fellow performers say "Later" when asked to join the church. "However, tomorrow will be too late; after all, they cannot live for ever," said Kwak in a somewhat humorous tone.

Among the members of the church are such pop singers as the Cool Sisters, Yun Pok-hi, Nam Chin, the Four Stars, Pang Un-mi, Ok Kum-ok and Pak Kyong-hi; comedians are Kwak Kyu-sok, Ku Pong-so, Lee Yong-il, Kim Hi-ja, Kim Hi-suk, Ho Won and others.

There are also such television actresses as Kim Ui-son, Yang Chong-hwa, Mun Suk and Ko Un-a; film stars, radio drama writers and pansori singers are also among the members of the church.

About 70 percent of them are unbaptized novices in Christianity, so they are going to administer baptism on this coming Easter Sunday, Kwak said.

마삼락박사 회갑기념 축하 예배

— The Celebration Service of the 60th Birthday of Dr. Samuel H. Moffett —



때 : 1976. 5. 20 (목) 오후3시

곳 : 영락교회선교관 (서울·중구 저동)

마삼락박사 회갑축하 준비위원회

축 하 예 배 순

사회 : 한 철 하 아세아연합신학원부원장

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|------------|-------|------------------|-------------|-----------|-----------------------|
| 1. 목 | 도 | | 다 | 갈 | 이 |
| 1. 찬 | 송 |(335장)..... | 다 | 갈 | 이 |
| 1. 기 | 도 | | 방 지 일 | 전 | 중 국 선 교 사 |
| 1. 성경 봉독 | | 눅 13: 6 ~ 9 | | 김창걸 | 송 실 고 등 학 교 장 |
| 1. 찬 | 양 | | 주 는 나 의 목 자 | | 송 전 대 학 교 합 창 단 |
| 1. 설 | 교 | ..... | 또 한 번 의 기 회 | ..... | 이 중 성 장 로 회 신 학 대 학 장 |
| 1. 악 력 소 개 | ..... | ..... | ..... | 이 한 빈 | 송 전 대 학 총 장 |
| 1. 기념품 증정 | ..... | ..... | ..... | 안 세 희 | 연 세 대 부 총 장 |
| 1. 특 | 순 | ..... | ..... | 연 세 대 학 교 | 중 창 단 |
| 1. 축 | 사 | ..... | ..... | 슈 나 이 더 | 미 국 대 사 |
| | | | | 홍 현 설 | 감 리 교 신 학 대 학 장 |
| 1. 답 | 사 | ..... | ..... | 마 상 락 | 박 사 |
| 1. 보고 및 광고 | ..... | ..... | ..... | 손 병 호 | 준 비 위 원 회 서 기 |
| 1. 송 | 영 |(580장)..... | 다 | 갈 | 이 |
| 1. 축 | 도 | ..... | ..... | 강 신 명 | 새 문 안 교 회 목 사 |

— 마삼락 박사 약력 소개 —

본 명 : SAMUEL HUGH MOFFETT (馬三樂)
 출 생 : 1916년 4월7일
 출 생 지 : 한국 평양
 가 족 관 계 : 부친-마포삼열박사(Samuel A Moffett) 3남
 부인-마 애 린 여사(Eileen F. Moffett)

학 력

- Wheaton대 학 A B
- Princeton신학교 Th B
- Yale 대학교 Ph D

경 력

미 국

Bridgeport 제1장로교회 협동목사(1943-44)
 New Haven 제1장로교회 협동목사(1944-45)
 장로교 외지선교 청년분과위원장(1945-46)
 Princeton신학교 조빙강사(1953-55)
 장로회 외지선교 지원자협회 총무서리(1954-55)
 Columbia대학 이세이연구원 연구위원(1971-)
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중 국

영경대학교 교수(1948-49)
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 종공에서 주방(1951. 1)

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안동 경안성서학원장(1957-59)
 안동 경안고등학교 이사장(1957-59)
 연세대학교 이사(1957-)
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 장로회신학대학 역사 신학교수(1960-)
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 미국 풀브라이트 한국지부회 장학위원(1966-67)
 숭전대학교 이사(1969-)
 숭실 중·고등학교 이사(1963-)
 아세아 연합신학원장(1974-)

저 서

햇빛을 받는 곳마다(1953)
 한국의 기독교인들(1962)
 괴로운 세대의 즐거움(1966 마애린여사와 공저)
 복음선교의 성서적 배경(1968)
 그외 논문 다수

찬송가 335장

1. 나의 길길 다가도록 예수 인도하시니 내 주안에 있는
공홀 어찌 의심하리요 믿음 안에 사는 자는 하늘 위로
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무슨 일을 만나든지 만사 형통하리라
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나의 앞에 반석에서 샘물나게 하시네
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큰지 말로 할 수 없도다 성령 강화 받은 영혼 하늘
나라 갈때에 영영부를 나의 찬송 예수 인도 하셨네
영영부를 나의 찬송 예수인도 하셨네 — 아멘 —

찬송가 580장

민복 근원 주 하나님 천하 만민 모두 찬송
천군 천사 찬양하라 찬양 성부 성자 성신 — 아멘 —

● 준 비 위 원 ●

이종성 한철하 이우주 이한빈 한완석 박조준 우열성
이연옥 김광훈 송요인 헌터 이동시 손병호 이윤재
김창걸 조선출 조종남 오성식 김경래 하워드마셜 김인한
김기수 전성천



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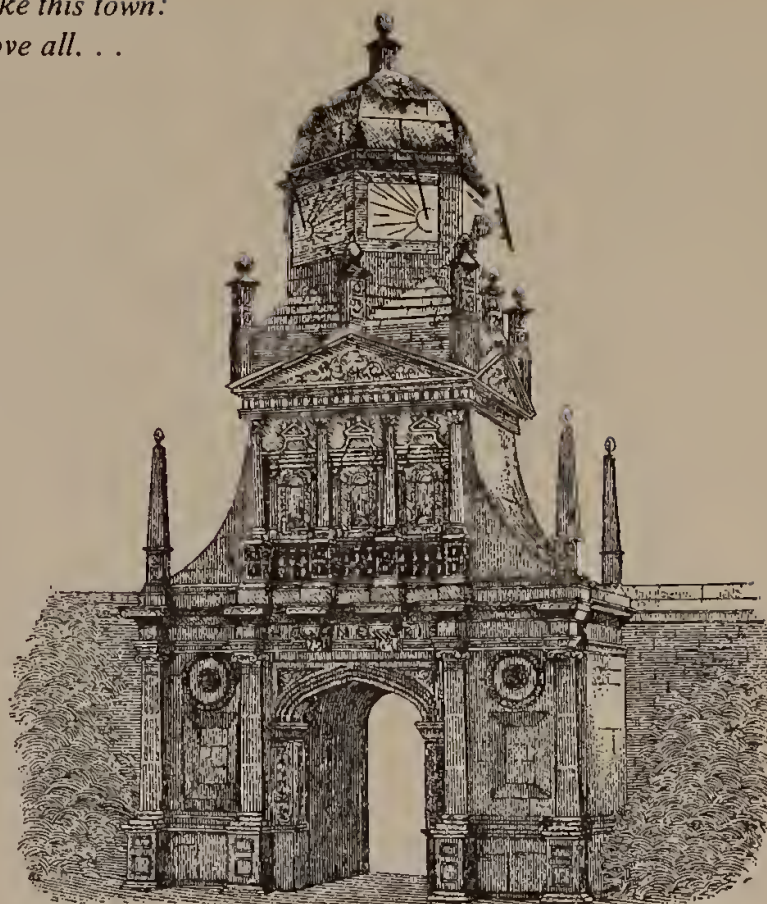
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 Peek, Miss H. E. (*Keeper of the Archives*), University Library (61441)
 Plommer, W. H., Ph.D., Museum of Classical Archaeology (65621), and 82 Oxford Road (54751)
 Pollard, J. G., Fitzwilliam Museum (69501), and 28 Barton Road (62517) (away September to November 1976)
 Rees Evans, E. T., School of Veterinary Medicine (55641), and 122 Cambridge Road, Barton (826-2208)
 Rhodes, J., Department of Applied Economics (58944), and The Briars, Caldecote, Cambs. (932-238)
 Riddell, R. B., Ph.D. (*Senior Research Fellow*), Department of Land Economy (55262), and 50 Abbey Road (66773)
 Ridgman, W. J., Department of Applied Biology (58381), and The Griegs, Old North Road, Arrington, Royston (820-335)

- Riley, Professor R., D.S.C., Ph.D., F.R.S., Director, Plant Breeding Institute, Maris Lane, Trumpington (821-2411), and 2 High Street, Little Shelford (84-3845)
- Rowson, L. E. A., F.R.S., Animal Research Station, 307 Huntingdon Road (77222), and The Grove, Water Lane, Histon (823-534)
- Sainsbury, D. W. B., Ph.D., School of Veterinary Medicine (55641), and 1 Leys Road (55417)
- Shaw, J. C. S. (Steward), Wolfson College (64811), Department of Engineering (66466), and Goward's House, Thriplow (9582-210)
- Spratling, F. R., School of Veterinary Medicine (55641), and 8 Chaucer Road (45070)
- Storie-Pugh, P. D., Ph.D., School of Veterinary Medicine (55641), and Tyrells Hall, Shepreth, Royston (95-60430)
- Stevens, P. D., Bell Educational Trust, Red Cross Lane (48759), and 16 de Vere Close, Hemingford Grey (0480-828385)
- Taylor, C. T., Reed's Cottage, 11 West End, Whittleford (83-3410)
- Tomlinson, B. R., Ph.D. (Junior Research Fellow), History Faculty (61661), and 15b Trinity Street
- Toye, J. F. J. (Senior Research Fellow), Overseas Studies Course (53951), and 22 Hertford Street (50241)
- Treip, C. S., Ph.D., Department of Pathology (58251), and 25 High Street, Waterbeach (824-352)
- Troup, A. (Junior Research Fellow), Department of Physics (66477), and Wolfson College (64812)
- Waldron, T. P., Faculty of Modern and Medieval Languages (56411), and 17 Alpha Road (61981)
- Walford, E. J. (Speelman Junior Research Fellow in Dutch and Flemish Art), Wolfson College (64811), and Grange House, Selwyn Gardens
- Wayment, H. G., D.B.E., Litt.D., F.S.A., 3 Holben Close, Barton (826-3084)
- West, H. W., Ph.D., Department of Land Economy (55262), and 12 Almoners Avenue (48591)
- Whittlestone, P., Ph.D., School of Veterinary Medicine (55641), and 17 Duke's Meadow, Stapleford (84-3257)
- Wilson, A. A. (Tutor), School of Veterinary Medicine (55641), and 130 Milton Road (50781)
- Wilson, D. R., Department of Aerial Photography (57717), and 37 Church Street, Haslingfield (870-480)
- Wilson, D. V., Ph.D. (Senior Research Fellow), The Open University, 62 Hills Road (64721), and 1 Beldans, Willow Green, Needingworth (048 082-403)
- Worden, A. N., Ph.D., F.R.C.PATH., Huntingdon Research Centre, Huntingdon, Cambs. (0480 890-516), Wolfson College (54096), and Cross Keys Orchard, Hemingford Abbots (0480-62434)

VISITING FELLOWS

- Bieber, Dr S., B1 Wolfson College (Michaelmas Term)
- Boyer, Dr E. L., Wolfson College (Michaelmas Term) (Tel. 63082)
- Cunningham, Professor E., Wolfson College (Michaelmas Term)
- Giardina, Professor A. (Leverhulme Fellow), Wolfson College (Michaelmas Term)
- Hoffman, Professor Dr B. von, Wolfson College (Lent Term 1977)
- Laux, Professor F., Wolfson College (October 1976-July 1977)
- Malikail, Dr J. S., Wolfson College (1976-7)
- Marsh, Professor D., Wolfson College, and The Peacock, Church Street, Great Shelford (Michaelmas Term)
- Mestmäcker, Professor Dr E.-J., Wolfson College (February-April 1977)
- Simson, Professor Dr W. von, Wolfson College (Michaelmas Term 1976)
- Sprague, Professor Rosamond, Wolfson College (Michaelmas Term 1976) (Tel. 54096)
- Super, Professor D., B1 Wolfson College (3 years from Michaelmas 1976) (Tel. 311656)
- Craven, Professor C. J., Wolfson College (Easter Term)
- Hansen, Dr I. V., Wolfson College (1977 year)
- Martin, Professor R., Wolfson College (May and June 1977)

FELLOW-CDMMDNERS

- Banda, R., Wolfson College (1976-7)
- Murakami, T., Wolfson College (1976-7)
- Tait, Squadron Leader J., Wolfson College (1976-7)

FORMER FELLOWS

- Abrams, J. T., Ph.D., 52 Whittlesford Road, Little Shelford (84-2360)
- Alderson, T., Ph.D., 7 Highfield Avenue (56712)
- Bell, W. O., 28 Mingle Lane, Stapleford (84-2503)
- Brighton, A. G., 3 Claremont, Hills Road (52969)
- Burkill, Mrs G., 2 Archway Court, Barton Road (65847)
- Cudworth, C. L. E., D.M.S., 97 Windsor Road (52443)
- Fortune, R. F., Bonde Mteke, Cotton Delivery, Madingley Road (51983)
- Gleeson-White, M. H., M.B., B.S., F.R.C.PATH., M.R.C.S., L.R.C.P., 27 Millington Road (56100)
- Goodman, Rev. A. E., 228 Wimpole Road, Barton (826-2158)
- Hickman, J., School of Veterinary Medicine (55641), and White Lodge, Haslingfield (870-379)
- Kodicek, E., C.B.E., M.D., Ph.D., F.R.S., 11 Bulstrode Gardens (57321)
- Linfoot, E. H., Sc.D., 7 Sherlock Road (56513)
- Maitland, P., M.B.E., Ph.D., 1 St Andrew's Close, Stapleford (84-3096)
- Miller, J. C. P., Sc.D., 7 de Freville Avenue (56551)
- Nicholson, Rev. E. W., Ph.D., Pembroke (52241), and 107 Grantchester Meadows (68223)
- Norton, F. J., 25 Causewayside, The Fen Causeway
- Philip, R. M., Fitzwilliam Museum (69501)
- Scott, J. K., Ph.D., 3 Thorneycreek, Herschel Road (56860)
- Snowdon, Miss A. L., Ph.D., 17 John Street
- Steers, Mrs H. G., Flat 47, Gritton Court, Gorton (76007)
- Stopp, Mrs E. C., Ph.D., 3 Drosier Road (54304)
- Tate, P., Sc.D., 26 Causewayside, Fen Causeway (59912)
- Teicher, J. L., Ph.D., 10 Hills Avenue (48984)
- Tillotson, A., 15 Sherlock Road (52997)

SENIOR MEMBERS AND MEMBERS

- Betton, G. R., Ph.D. (Member), 45 Margett Street, Cottenham (50400)
- Bevan, E. V., T.D., M.D., D.L., 3 Trinity Street, and 76 Storey's Way (66811)
- Bird, T. A., 32 Thornton Way, Gorton (76584)
- Britton, Miss Rachel, Department of Engineering (66466), and 12 Cliveden Close (64839)
- Burne, Miss P., Open University, Hills Road (64721), and 7 Station Road, Swavesey (933-293)
- Colyer, R. M., Ph.D. (Member), 20 Sedley Taylor Road
- Corbett, H. A. (Warden), University Centre, Granta Place (65621 ext. 208), and 5 Clare Road (57735)
- Coxhead, P., Ph.D. (Member), 56 Montague Road
- du Plessis, Adrian B., Cambridge University Press (58331), and 23 Albert Street (67830)
- Dye, A. O., Department of Land Economy (55262), and 48 Thornton Court, Thornton Road, Gorton (76626)
- Emerton, Mrs N. E., Ph.D. (Member), 34 Gough Way (63219)
- Falconer, Miss E. L., Faculty of Modern and Medieval Languages (56411), and 15 St Mark's Court, Barton Road (63052)
- Gasson, Miss R., Department of Land Economy (55262), and 38 High Street, Orwell (820-380)
- Glover, Miss M. R., 37 Alpha Road (57829)
- Harvey, A. D., Ph.D. (Member), History Faculty (61661), and 9 Clare Street (68249)
- Heavens, S. N., Ph.D. (Member), Wolfson College
- Hoffman, G. R. (Honorary Senior Member), Sir Murdoch MacDonald and Partners, Demeter House, Station Road (66455)
- House, Mrs M., 61 Bateman Street (56300)
- Jennings, Mrs I. W., 168 Huntingdon Road (76115)
- Law, C. N., Ph.D., 41 Thornton Close, Gorton (76554)
- Lehmann, A. D., D.Phil., Overseas Development Course, Wolfson College (53591)
- Leveen, J., 5 Brookside (50619)
- Loveless, Rev. W. H., St Mark's Vicarage, Barton Road (63339)
- Lukianowicz, Dr Maria, Wolfson College
- Madden, Miss D. (Member), Wolfson College
- Norman, R. F. (Honorary Senior Member), 55 Barrow Road (50687)
- Parent, Dr Wilsey (Tutor for Managers Course), Wolfson College (64811), and Highsett, Hills Road (65929)
- Parker, Miss Mary, 1 Latham Road
- Pepperell, T., Wolfson College (64811), and 255 Hinton Way, Great Shelford (84-2075)
- Piddington, Miss Helen R., Department of Land Economy (55262), and 63 Selwyn Road (57205)

- Poingdestre, W. L., Estate Management and Building Service (59781), and Hayburnwyke, Ely Road, Waterbeach (860-459)
- Pringle, I., Ph.D., Department of Geodesy and Geophysics (51686)
- Purdy, I. (Honorary Senior Member), Bridge House, 5 Cambridge Road, Great Shelford (84-2920)
- Quadling, Mrs R. M., Institute of Education (56207), and 12 Archway Court, Barton Road (57216)
- Reed, S. J. B., Ph.D., Department of Mineralogy and Petrology (64131)
- Rhodes, E. D., Estate Management and Building Service (59781), and 21 Babraham Road (47210)
- Rowe, B. J. F. (Assistant Bursar), Wolfson College (64811)
- Stoeger, Father W., St Edmund's House (57328)
- Titterton, D. (Member), 57 High Street, Dry Drayton
- Unwin, Mr D. M., Department of Zoology (58717), and 11 Carlton Rise, Melbourn, Royston (95-61215)
- Webb, Miss R. M., 58 Eltisley Avenue (55289)
- West, Dr Janet, 111 High Street, Linton (891-469)
- Whitehead, G. D., Estate Management and Building Service (59781), and 5 Tedder Way (59100)
- Wilson, Anne B., Ph.D., 59 Almoners Avenue (45562)

TEMPORARY SENIOR MEMBERS

- Bonomi, A., Wolfson College (Michaelmas and Lent Terms 1976-7)
- Chattrabhat, C., 26 Lantree Crescent, Trumpington (821-2522)
- Franchi, Miss C., Wolfson College (Michaelmas and Lent Terms 1976-7)
- Hardiman, Mrs M., 58 Grantchester Meadows
- Hawtreay, R., Wolfson College (1977 year)
- Hess, Robert, Ph.D., B3 Wolfson College (1976-7)
- Leita, F., Wolfson College (Michaelmas Term)
- McNulty, Miss P., 8 Croft Gate, Fulbrooke Road (61071)
- Nakaoka, Professor H., 33 Warren Road (52764)

RESEARCH AND OTHER GRADUATE STUDENTS

FOURTH YEAR AND OVER

- Abel, Miss M. H.
- Abreu, R. A.
- Ahmed, I.
- Al-Nuaimy, K. I.
- Averill, B. K.
- Barclay, I. R.
- Campbell, Miss H. T.
- Carlton, Miss M. G.
- Davis-King, Mrs S.
- De Smith, Mrs B. L.
- Dick, Miss A.-F.
- Flight, Miss J. L.
- Freeman, Miss C. A.
- Garonna, P.
- Grantham, J. T.
- Hutchings, Miss V. M.
- Levine, Miss M. A.
- Manson, Miss J. A.
- Nassar, R. E.
- Post, R. W.
- Rapp, Mrs D.
- Rizvi, S. A. H.
- Salimi, Mrs F. R.
- Srinathsinghi, D. J.
- Taylor, D. M. F.
- Tripp, D. H.
- Troup, A. P.
- Walker, I.
- Wilkinson, D. S.

THIRD YEAR

- Akoto, D. A.
- Bandyopadhyay, P.
- Beltran de Heredia, F. X.
- Bornstein, Miss N.
- Durkin, K. A.
- Foster, Miss P. L.
- Freak, G. W.
- Gorman, N. T.
- Harradine, J.
- Hassan, A. H. M.
- Hobbs, T. D.
- Larmuth, J.
- McVittie, J. A.
- Mitchell, R. H.
- Olivier, D.
- Pollitt, Mrs P. A.
- Poulsen, M. H.
- Rayne, M. W.
- Rees Evans, Miss D. H.
- Rezanor, Mrs H.-N.
- Rizvi, Mrs A.
- Stewart, A. J.
- Wiley, H. B.
- Williams, J. L.
- Womersley, A. H. D.

SECOND YEAR

- Alvares Meneses, Miss M. G. L. (Easter only)
- Banham, J. E.
- Bigsworth, Miss K. E.
- Brown, J. W. S.
- Caballero Romero, J. M.
- Casarin, C.
- Constant, Miss M. C.
- Dennis, C. T. H.
- Derrington, A. M.
- Frydas, N.
- Giller, H. J.
- Gridley, H. E.
- Hodkinson, S. J.
- Kassab, A. K.
- Kingdom, S. P.
- Kuwahara, H.
- Lambert, Miss J.-M.
- Leighton-Shapiro, Mrs M. E.
- Long, R. A.

Samuel Hugh Moffett

Publications, February 1975 to February 1976

Articles:

"The Earliest Asian Christianity", in Missiology, vol. 3, no. 4
(Oct. 1975), pp. 415-430.

"The Great Evangelist", in Decision, vol. 16, no. 10
(Oct. 1975), p. 10

"Western Civilization and the Mission of the Church" in World
Vision Magazine, vol. 20, no. 1 (Jan. 1976), p. 10

"Korea Now and Then", in The Korea Herald, Aug. 15, 1975, p. iii

"Missionaries Contributed to Korea" in DRP Magazine, vol. 10,
no. 11 (Nov. 1975), pp. 19-20

"Nestorian-eui kwan-han yongu" (The Roots of Nestorianism), in
Theological Thought Quarterly (Seoul), no. 8 (1975), pp. 206-226
(in Korean).

Booklet:

(editor), Samuel A. Moffett, First Letters from Korea, 1890-1891.

More than four hundred thousand Christians representing 2 denominations congregate
at the Yoido plaza in Seoul for the sunrise Easter mass at five on the morning of April 18.



News Highlights of Korea

Korean Finds New Elementary Particle

A Korean savant claims he has discovered a new elementary particle which may revise the so far prevalent theory that the proton consists of three quarks and one charm quark.

Dr. Lee Won-yong of Columbia University said the particle could be the fifth quark.

He had presumed that there must be another elementary particle whose existence cannot be explained with the theory of charm quark.

Based on this presumption, Dr. Lee and his team conducted a series of researches and experiments which led them to the discovery of the new particle which has a mass of 4,700 million electron volts (4.7 GEV)



Dr. Lee Won-yong explains his new discovery at his Columbia University laboratory.

3 Antibiotic Raw Materials Compounded



Dr. Yu Du-yong

Three basic raw materials for antibiotics have been compounded in Korea and obtained U.S. invention patents.

Dr. Yu Du-yong of the Department of Biochemistry, Korea Advanced Institute of Science, succeeded in getting U.S. patents for his semi-compound penicillin (Patent No. 3905955), amino-penicillin-acid (6 APA, patent No. 3904604), and amino-diathetoxyccephalosporin-acid (7 ADCA, Patent No. 3887546).

It was reported that his newly compounded penicillin proved more efficacious, its actions reaching wider areas.

Korean Festival Held in Oslo

The Norway-Korea Association held the "Korean Festival" at the Sonya Henry Memorial Museum in Oslo for a month from February 12 with a view to deepening friendship between the two nations.

Shown at the festival were prints and oil paintings by Han Muk (residing in France) and Han Bong-dok (residing in Sweden). Also attracting Oslo citizens were Korean folk dances.

Severed Leg Connected Back

A leg cut off the thigh in mishandling an electric saw was connected back in an operation by a team of Korean surgeons in Seoul.

The feat, the first of its kind in the history of Korean surgery, was accomplished by a three-man orthopedic team, led by Professor Kim Bong-gun of the Kyung-hee University College of Medicine, Feb. 27.

The team received Kim Yong-shik, 31, a lumber company worker, whose left leg had been cut off.

A fortnight after the surgical operation, Kim was reported in good condition and the pain had left him.

Kim will undergo another delicate operation to stitch the leg nerves together.



A lumber company worker convalesces after operations.

Omegatron Therapy Apparatus Developed

Kim In-su, an electronic therapy expert, has developed a new medical apparatus and received an offer for joint research from the Albert Roy Davis Institute of the United States.



Kim In-su, an Omegatron therapy expert, uses his apparatus.

Kim named his new equipment "Omegatron" apparatus and applied for a patent to the U.S. government. The invention passed a preliminary inspection (No. 39 6164).

'Voice of Korea' Reaching All Corners of the World

Radio waves know no national boundaries.

The "Voice of Korea," medium and short-wave international broadcasts beamed by the Korea Broadcasting System(KBS) are reaching all corners of the world. Meanwhile, the KHZ Christian broadcasting programs are penetrating the Soviet Union



1976 (No.52)

NEWSLETTER

(SEOUL, KOREA)

KOREA FRIEND

Board Members

Chairman: Kim Kyung-ae, journalist.
Vice Chairman: Chung Hee-kyung, school principal. Park Un-ho, automobile insurance head

Directors: Kang Koo-chin, judge.
Kang Gui-won, judge; Kim Kap-sun, professor; Kim Man-bok, symphony conductor; Kim Se-jin, Director, research center for peace and unification.
Kim Il-yoo, farm specialist; John J Kim, lawyer; Kim Jong-pyo, lawyer; Kim Joon-hee, professor. Park Chung-soo,

professor; Park Young-so, school principal, Suh Young-hee, member of the National Assembly; Shin Dong-shik, KOMAC chairman; Yang Tai seung, congressman, Oh Yoon-bae, professor; Yo Wun-ge, actress; Yoon Young-il, tourist company head, Lee Ki-taik, professor; Lee Kyu-hya, public official; Lee Uh-ryug, essayist; Lee Young-ho, political analyst; Lee In-ho, professor, Lee Chin-so, business consultant; Yim Taik-keun, TV manager, Chang Man-keey, personal doctor consultant, Chang

Newsletter "KOREA FRIEND" is published monthly and distributed to 144 countries by the Korea Social Communication Research Institute, a non profit, non political, civic organization, as part of its international social communication service

Joon young, KNTC general director, Chang Hye-won, pianist, Chung Kwang-mo, journalist; Chung In-taek, professor, Joo Kwan joong, professor; Manny L Choy, president, Korea Micro-systems, Inc., Choi Ju-ho, journalist; Hong Yun-sook, professor
Overseas Directors: Chester Chang, pilot examiner(U.S.A.); Lee Yong seung, correspondent(Japan); Sonia S Suk, realtor(U.S.A.); Lee Kang-kul, correspondent(U.S.A.)
Staff: Kim Ye-sik, Lee Won-wong

Basic Data about Korea

1. Population
Total: 47,642,845
The Republic of Korea: 33,362,845
2. Area
Total: 220,848km² (The area is about the same as Italy's)
The Republic of Korea: 98,477km²

3. Language
Korean (The 24-letter Korean phonetic alphabet called Hangeul)

4. Economy
The Korean industry is in the process of transformation into the heavy chemical industry. The agriculture, forestry and fishery industry employs 25.3% of work force; mining and manufacturing 29.0%; social overhead capital and other services 45.7%

5. Cities
Seoul(capital), 6,289,556
Pusan, 2,015,162

ASIAN CENTER FOR THEOLOGICAL STUDIES AND MISSION

STUDENT HANDBOOK

1976 - 1977

187 Choongjeong-ro 3 ga, Seodaemoon-gu

Seoul, Korea

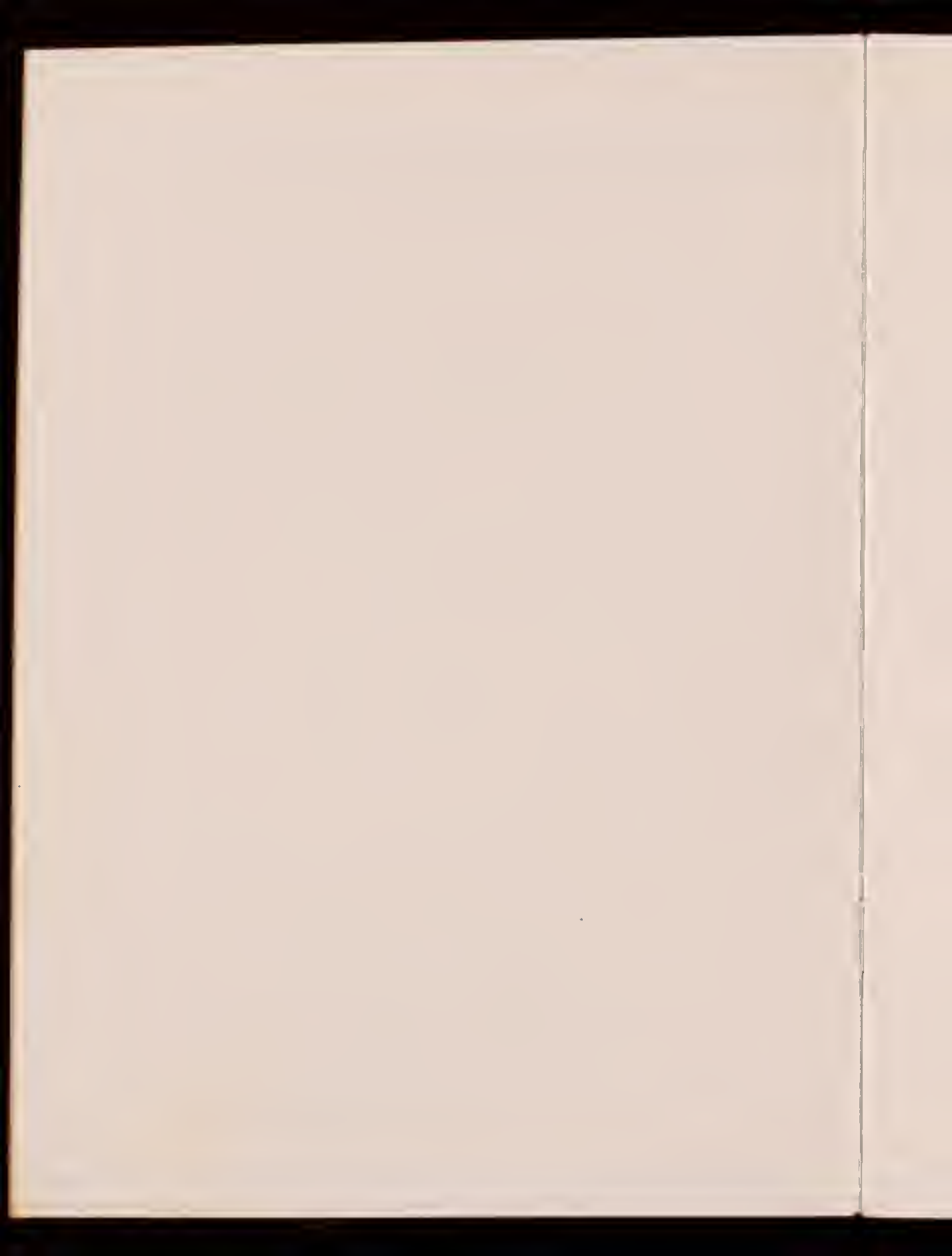


ASIAN CENTER FOR THEOLOGICAL STUDIES AND MISSION

STUDENT HANDBOOK

1976 - 1977

187 Choongjeong-ro 3 ga, Seodaemoon-gu
Seoul, Korea



Welcome to ACTS

We welcome both new and returning students in the name of our Lord and Saviour Jesus Christ. May God give you a blessed year of growth in the grace and knowledge of Him.

This handbook is designed to supplement the Center catalogue in providing you with helpful information about student life. It also sets forth those regulations which have been found to be necessary to govern our corporate life on campus and in the residence.

You will find that such regulations are very few, but they are very important. Please observe them carefully. May I suggest that you read this handbook through, and that you then file it where it will be handy for ready reference?

You will not be assigned a faculty adviser here at the Center. All the members of the faculty are your advisers and want you to feel free to call upon them for counsel whether the problem is academic or more personal in nature. But the faculty will assign each candidate a faculty adviser for research.

It is the purpose of the office of the Dean of Students in particular to be of assistance to you. I will be happy to have you drop in at any time, or you can set up a definite appointment. If you have any suggestions as to how we can serve your needs better, please let us know.

Lee, Jong-Yun
Dean of Students.

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STUDENT ASSOCIATION

The Student Association of ACTS includes all full-time and part-time students. This organization provides a representative government for the individual and corporate welfare of the students in Christian growth, fellowship, and service.

The officers of the Student Association are the president, secretary and treasurer. The Cabinet is made up of these officers together with a representative of each country.

At least two association meetings are held each year, one at the beginning of the Fall term and one in the later part of April.

Students are requested to contact the appropriate cabinet member about any problem or suggestions for the benefit of the Student Association.

HEALTH

It is important that the Dean of Students be informed promptly of any illness, accident, or other emergency necessitating absence from classes. Please call either the Associate Director, Dr. Han, or the Dean of Students.

On occasion, the student involved in an emergency may be unable to contact the dean himself. The cooperation of other students in bringing such a matter promptly to the attention of the dean will be greatly appreciated.

If you need medical assistance, please contact either Dr. Son or Dr. Lee. There are a great number of medical hospitals in the area. The Center appointed Dr. LEE, MYUNG SOO as our general physician. Dr. Lee's office is in the Medical College, Ewha Woman's University, (tel. 29-1661-79 Ext. 209 (Office) or 52-9325 (Home)).

A FIRST-AID EMERGENCY KIT is kept in the cabinet at the business office.

Library

During the school year the library will be open
from 8:30 a.m. to 5:00 p.m., Tuesday through Friday,
from 8:30 a.m. to 9:00 p.m., on Monday and
from 9:00 a.m. to 12:30 p.m. on Saturday.

During the summer, hours will be same as during the school year, subject to
adjustment, except for one week vacation.

Only the front door of the library is to be used.

Regulations

1. Books may be signed out at the circulation desk and must be returned within two weeks from the date of borrowing.
2. Reserve and reference books may not be taken out of the library except by permission from the circulation desk.
3. Unbound issues of periodicals must be used only in the library and may not be taken out of the library.
4. Some carrels will be assigned by the librarian.
5. One person cannot take out more than three books at one borrowing.
6. No further borrowing is permitted if any book is overdue.
7. Compensation will be expected for materials lost or damaged while in the possession of the borrower.
8. The librarian can withdraw library privileges if the holder fails to follow the regulations.

General Campus Regulations

1. All damage to property, and any emergencies in connection with physical facilities, should be reported immediately to Mr. Kim, Yung-Wan, business manager or Mr. Kim, Yong-Suk, night guard.
2. Acquaint yourself as soon as possible with the location of the fire extinguishers in the main building and guest house.
3. A regular chapel is held on Monday afternoon, from 5:30 to 6:10. A prayer service is held on Wednesday morning, from 7:30 to 8:00. Each student is urged to attend for his own spiritual edification.
4. Mail is received once a day in the morning. Student mail boxes are located in the dining hall.
5. There is one telephone that may be used by the students. The telephone is on the second floor of the student dormitory.
6. The official Center bulletin board is in the main building near the main entrance. Official academic announcements and information will be posted here. The bulletin board near the library may be used by students only with the permission of the Dean of Students.
7. The Board room and the faculty room in the main building are not reserved for students. The book-keeper's room and the kitchen should not be used by students, either during the day or in the evening.
8. Smoking is not permitted in any of the public rooms and halls.
9. The use of alcoholic beverages on campus is not permitted.
10. All examinations must be written in one of the seminar rooms in the main building.

Residence Regulations

The following regulations relevant to those residing in ACTS buildings are in addition to the General Campus Regulations listed on another page, and your awareness of those regulations is here assumed. A list of Student Residence Regulations is distributed by the Business Manager.

1. Students are required to keep their dormitory rooms and private bathrooms *Clean*. Cleaning supplies are available (check with Mr. Kim, Business Manager) and should be used frequently.
2. *No cooking* (this includes the use of hot plates or other electrical appliances) and no space heaters are permitted in the dormitory rooms of ACTS.
3. Food requiring cooking may not be kept in the rooms.
4. After 10:00 p.m. quiet is requested so that students may be able to retire without being disturbed.
5. Furniture should not be moved from one room to another without permission from the Business Manager.
6. Visitors are not permitted after 10:00 p.m.
7. Students who desire to change rooms may do so only upon the written approval of all students living in residence and the approval of the Dean of Students.
8. A morning prayer meeting is held each morning, Monday through Saturday, from 7:30 to 8:00. Each student is urged to attend for his own spiritual edification.

ALL STUDENTS LIVING IN RESIDENCE ARE ASSUMED TO BE AWARE OF THESE REGULATIONS AND HONOR BOUND TO OBEY THEM.

Dining Club

The Dining Club, operated by the Center, provides three meals six days of the week and one meal on Sunday.

The dining hours are 8:00 a.m., 12:00 noon, 6:00 p.m., on Monday through Saturday and 8:00 a.m. on Sunday.

The Nutritionist is Miss Song, Nyun Soon and the Cook is Mrs. Chung, Soon-Bok.

DIRECTORY

(1975 - 1976)

RESIDENT FACULTY



Samuel Hugh Moffett. A.B., Th.B., Ph.D., United Presby.(USA)
Director and Professor of Church History
C. P. O. Box 1125, SEOUL (29-6305)



Han, Chul-Ha, B.A., M.A., B.D., Th.M., Th.D.,
Korean Presby. (Tong-Hap)
Associate Director and Professor of Systematic
Theology
75 Sang Do Dong, Kwan Ak Gu, SEOUL (69-4058)



Son, Bong-Ho, B.A., B.D., Ph.D., Korean Presby.
(Korean Group)
Acting Dean of Academic Affairs and Associate
Professor of Christian Philosophy
181-33 Sa Dang Dong, Kwan Ak Gu, SEOUL (87-2719)



Lee, Jong Yun, B.Th., B.D., Th.M., Ph.D., Korean
Presby. (Hap-Dong)
Dean of Students and Assistant Professor of Biblical
Theology
187 Choong Jeongro 3 Ga, Seodaemoon Gu, SEOUL
(73-0703)

FACULTY

Oh, Byung Se, Th. D., New Testament
Maynard Dorow, Th.M., New Testament
Cho, Chong Nam, Ph.D., Systematic Theology
Paul Rader, D. Miss., Missiology.
Albert Gammage, Th.D., Missiology
Chung, Jin Kyung, D.D., Missiology
Everett N. Hunt, Ph.D., History of Religion
Lee, Se Ung, M. B., Ph.D., Asian Studies
John Somerville, Ph.D., Asian Studies
Han, Sang il, Ph.D., Asian Studies

VISITING LECTURERS

Dr. Carl F.H. Henry (USA), Christian Apologetics
Dr. Donald F. McGavran (USA), Missiology
Dr. Harold Greenley (USA), New Testament
Dr. Tadataka Maruyama (Japan), Systematic Theology
Dr. Ludwig Dewitz (USA), Old Testament
Dr. James F. Engel (USA), Communication
Dr. Thomas Coates (Hong Kong), Systematic Theology
Dr. Rah, Halk Jin (Korea), Christian Ethics
Dr. George W. Peters (USA), Missiology
Dr. Ro, Bong Rin (Korea), Church History
Prof. Bruce J. Nicholls (Australia), Apologetic Theology

Staff



Kim, Yung Whan, B.Th., Korean Presby.
Business Manager
2-36, Shin Kong Duk Dong, Ma Po Gu, SEOUL
(71-0503)



Chun, In Ja, B.A., Korean Presby. (Tong Hap)
Assistant Librarian
391-24, Bul Gwang Dong, Seodaemoon Gu, SEOUL
(38-3945)



Choi, Song He, Korean Presby. (Tong Hap)
Book-keeper
94 Dong Sun Dong 1 Ga (13 Tong 6 Ban), Sung Buk
Gu, SEOUL



Song, Nyun Soon, B.Sc., Korean Methodist.
Nutritionist
8-1 Hong Pa-Dong, Jong Ro Gu, SEOUL (74-6863)



Miss Dorothy Watson, M.M. Australian Presby.
Guest House Hostess, ACTS, SEOUL (73-0703)



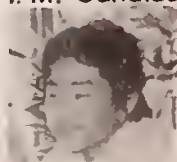
Chung, Soon Bok, Cook, Korean Presby.
79-12 Nam Ga Cha Dong, Seodaemoon Gu, SEOUL



Choi, Tae Soon, Janitor, Korean Presby. (Tong Hap)
523-49 Yun Hui Dong, Seodaemoon-Gu, SEOUL

TH. M. Candidates

STUDENTS



Chen, Ching Chung, B.D., Chinese Presby.
9 Lu 335 Chung Cheng Rd. Shihlin, Taipei, Taiwan
R.O.C. (888 2746)



Dutta Kishore, M.A., B.D., Indian Methodist
Methodist Church, Intari, Bulandshahr, U.D., INDIA



Lin, John Ming Hu, B.A., M.Div., Chinese Presby.
101 See-Ning South Road, 4th floor, Taipei,
Taiwan
R.O.C. (371 0816)



Afereti Samuelu, B.D., L.Th., Dipl. Theo., Samoan
Methodist
P.O. Box 199, Fugalei, Apia, W. Samoa



Wang, Wen Yu, Th.B., Chinese Covenant Church
1. Lane 17, Sec. 1, Peitou, Taipei, Taiwan
R.O.C. (896 609)



Clyde J. Zehr, B.S., M.Div., Evangelical Methodist
(USA)
C.P.O. Box 1261, SEOUL (74-3849)

Credit Students



Hong, Soon Woo, B.A., M.A., Diploma in Theo.
Korean Evang.
186-201 Jang Choon Dong, Joong Gu, SEOUL (29-5228)



Kim, Dong Won, B.E., B.D., Korean Presby.
(Gi-Jang)
1274-19 Kil Um Dong, Sungbuk Gu, SEOUL (94-0030)



Kim, Soon Joo, Dipl. Th. Korean Presby. (Korea
Group)
142-139 Ja Yang Dong, Sung Dong Gu, SEOUL
(55-1614)



Elieen F. Moffett, B.A., M.A., United Presby. (USA)
C.P.O. Box 1125, SEOUL (72-8305)



Rhee, Dong, B.Ec., Th.B., Korean Presby. (Tong Hap)
24-104 Jam Shil 1 Dong, Kang Nam Gu, SEOUL
(57-1694)



Woo, Moon Sun, B.A., Diplo. Th., Korean Presby.
(Hap Dong)
301 Yon Hee Dong, Seodaemoon Gu, SEOUL (33-8107)



Zhang, Hee Jong, Diplo. Th. Korean Presby.
(Korea Group)
28-71 Hap Dong, Seodaemoon Gu, SEOUL (73-1289)



Lee, Hyang Keun, B.A., B.D., Korean Presby.
(Tong Hap)
150, Ujin APT 17-401 #4773-3 Shin Kil 6 Dong
Young Deung Po Ku , SEOUL,

Auditors



Chung, Ki Ryun, B.A., Korean Presby. (Tong Hap)
295-5 Hwi Kyung Dong, Dong Daemoon Gu, SEOUL
(96-4328)



Kim, Hun Kyu, B.Sc., M.Sc., Dr. Ento., Korean Methodist
2-97 Chang Jon Dong, Mapo Gu, SEOUL (32-0319)



Lee, Bom Joong, B.A., B.A. in Theology, Korean Evangelical.
222-3 Shin Rim Dong, Kwan Ak Gu, SEOUL (67-4307)



Pahng, Hyun Duk, B.A., M.A., Korean Methodist
P.O.Box 420 Kwang Wha Moon, SEOUL (29-6280)



Song, Soon Ok, M.D., D.M.Sc., Korean Presby.
(Tong Hap)
106 Naing Chun Dong, Seodaemoon Gu, SEOUL
(73-0705)



Han, Gi Gun, B.A., B.D., Korean Presby. (Tong Hap), 1-285 Yong San Dong, Yong San Gu, SEOUL (87-5730)

B. D. Candidates



Elijah Spalbar Gergan, B.Sc., Indian Evangelical
c/o Mr. S.S.Gergan, Sonwar, Srinagar-1, Kashmir,
INDIA (6159 Srinagar)



Vijai Kumar Singh, B.A., M.A., LL. B., Indian
Methodist
c/o Mr. H. Singh, N. Railway, Dilkusha Cabin,
Lucknow, U.P.,
INDIA 226002 (22313)

Research Fellows



Lee, Myung Soo, M.D., D. M. Sc., Korean Presby.
(Hap Dong)
128 Kum Ho Dong 1 Ga, Sung Dong Gu, SEOUL
(52-9325)



Hahn, Bong Hun, B.A., Korean Presby. (Tong Hap)
96-39 Sin Lim 2 Dong, Kwan Ak Gu, SEOUL
(87-7119)

ACADEMIC CALENDER 1976-77

Fall Term

1976

Sep. 13	Monday	9:00 a.m.	Fall Term classes begin
Sep. 13	Monday	7:00 p.m.	Opening Service of the Fall Term
Nov. 15	Monday	9:00 a.m.	Examination Week begins.
Nov. 22	Monday	9:00 a.m.	Thesis Week begins.
Nov. 26	Friday	5:00 p.m.	Deadline for all research papers
Nov. 30	Tuesday	5:00 p.m.	Oral examination of research works
Dec. 2	Thursday	3:00 p.m.	Closing Service

Winter Term

1977

Jan. 10	Monday	9:00 a.m.	Winter Term classes begin
Jan. 10	Monday	7:00 p.m.	Opening Service of the Winter Term
Mar. 14	Monday	9:00 a.m.	Examination Week begins.
Mar. 21	Monday	9:00 a.m.	Thesis Week begins.
Mar. 25	Friday	5:00 p.m.	Deadline for all research papers
Mar. 29	Tuesday	5:00 p.m.	Oral examination of research works
Mar. 31	Thursday	3:00 p.m.	Closing Service

Spring Term

1977

Apr. 11	Monday	9:00 a.m.	Spring Term classes begin
Apr. 11	Monday	7:00 p.m.	Opening Service of the Spring Term
Jun. 13	Monday	9:00 a.m.	Examination Week begins
Jun. 20	Monday	9:00 a.m.	Thesis Week begins
Jun. 24	Friday	5:00 p.m.	Deadline for all research papers
Jun. 28	Tuesday	5:00 p.m.	Oral examination of research works
Jun. 30	Thursday	3:00 p.m.	Closing Service
Jul. 7	Thursday	11:00 a.m.	Commencement Service



Joan Underwoods' Memorial Service
Saml Union Church. Feb. 9, 1976

Order of Service

Open. Sentences	- Moffett
O.T. Scripture	- Moffett
N.T. Scripture	- DeJong
Prayer	- DeJong
Special Music	- Lonsdale
Memorial Remarks (Rev.)	- Rev. Lonsdale
Memorial Remarks (Mrs.)	- J. Underwood
Committal	- Moffett
Prayer & Benediction	- W. DeJong

Remarks by the American Ambassador to Korea,
the Honorable Richard L. Sneider

May 21, 1976

DR. HAN

DISTINGUISHED GUESTS

LADIES AND GENTLEMEN

IT IS A GREAT PLEASURE AND PRIVILEGE TO BE INVITED
HERE TODAY TO SAY A FEW WORDS TO COMMEMORATE THE OCCASION
OF SAM MOFFETT'S HWANGAP.

I AM AWARE THAT IN THE KOREAN TRADITION ATTAINING THE
AGE OF 60 IS PERHAPS THE MOST IMPORTANT MILESTONE IN A MAN'S
LIFE. A TIME WHEN HE BECOMES ENTITLED TO SPECIAL RESPECT
FROM FAMILY AND FRIENDS.

IN DAYS GONE BY, HWANGAP ALSO OFTEN MEANT THAT A MAN
WAS NEARING THE COMPLETION OF HIS CYCLE OF YEARS. INDEED, THE
MAN WHO REACHED 60 WAS ENVIED AS WELL AS RESPECTED.

TODAY OF COURSE HWANGAP DOESN'T SYMBOLIZE AN END BUT
INSTEAD THE BEGINNING OF A NEW AND MORE FRUITFUL PHASE OF
LIFE. THIS IS PARTICULARLY TRUE OF SAM MOFFETT, WHOSE YOUTH-
FUL APPEARANCE, HE DOESN'T LOOK A DAY OVER FORTY, AND VITALITY
BELIE THE FACT THAT HE HAS REACHED HIS HWANGAP.

SAM HAS ALREADY ACHIEVED MORE IN HIS FIRST 60 YEARS
THAN MOST MEN CAN ASPIRE TO IN TWO LIFETIMES. THEOLOGIAN,
HISTORICAL SCHOLAR, AUTHOR, PREACHER, TEACHER AND WARM FRIEND
TO ALL, SAM IS ENTITLED IN FULL MEASURE TO THE SPECIAL RESPECT

1076

AND AFFECTION THAT HWANGAP BRINGS.

YET, HE IS NOT CONTENT TO REST ON HIS LAURELS NOR SIT BACK AS THE SAGE COUNSELOR. IN THIS, HIS 60TH YEAR, HE WILL LEAVE KOREA THIS SUMMER FOR A YEAR AT CAMERIDGE UNIVERSITY IN ENGLAND WHERE HE WILL DO RESEARCH FOR HIS IMPORTANT BOOK ON "THE HISTORY OF THE MISSIONS IN ASIA."

IT SEEMS PARTICULARLY FITTING THAT SAM IS CELEBRATING HIS HWANGAP DURING THE 200TH ANNIVERSARY OF THE AMERICAN REVOLUTION FOR THERE IS SYMBOLIC IMPORTANCE IN THE CONJUNCTION OF THESE TWO HISTORIC OCCASIONS. THE CENTRAL THEME IN OUR DECLARATION OF INDEPENDENCE THAT WAS FORGED 200 YEARS AGO IS A FIRM RESPECT FOR AND BELIEF IN THE DIGNITY AND WORTH OF MAN. SAM'S LIFETIME OF SERVICE TO HIS CHURCH AND TO THE KOREAN PEOPLE ARE AN EMBODIMENT OF THAT LOFTY IDEAL.

I WOULD BE REMISS IF I DID NOT TAKE NOTE OF SAM'S DEEP AND CONTINUING CONTRIBUTION TO THE STRONG BONDS OF FRIENDSHIP AND UNDERSTANDING THAT CHARACTERIZE THE RELATIONSHIP BETWEEN OUR TWO COUNTRIES. THROUGH HIS BOOKS AND PARTICULARLY HIS BRILLIANT AND WITTY LECTURES AT MEETINGS OF THE ROYAL ASIATIC SOCIETY, SAM HAS INTERPRETED THE LIFE AND RICH CULTURAL TRADITION OF THE KOREAN PEOPLE TO SEVERAL GENERATIONS OF AMERICANS WHO HAVE COME TO LIVE AND AND WORK IN THIS COUNTRY. WHO ELSE BUT SAM COULD WRITE IN CONVINCING FASHION THAT "WHA-SHIN-TON" OR WASHINGTON WAS A KOREAN".

IN CONCLUSION, I WOULD LIKE TO SAY THAT AS AMERICAN'S

WE ARE PROUD OF SAM MOFFETT, FOR HIS LIFETIME OF SERVICE

For his life & myself it has been a privilege and honor to meet & know *Sam*
 REPRESENTS THE BEST OF AMERICAN IDEALS AND VALUES. SAM, YOU *Eileen*
we are

HAVE FULFILLED SO COMPLETELY THE TEACHING OF THE OLD TESTA-

MENT PSALM "SERVE THE LORD WITH GLADNESS". ~~For my life & myself~~

CONGRATULATIONS TO YOU AND TO EILEEN ALSO ON ACHIEVING

THIS IMPORTANT MILESTONE IN YOUR LIVES TOGETHER. AND LAST

BUT NOT LEAST, HAPPY BIRTHDAY ~~and for my life & myself~~

only the very best for the future.

THANK YOU.

Remarks by the American Ambassador to Korea,
the Hon. Richard L. Sneider. May 21, 1976

DR. HAN

DISTINGUISHED GUESTS

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For my wife Lea & myself it has been a privilege and honor to meet & know Sam & Eileen. We are indeed.

REPRESENTS THE BEST OF AMERICAN IDEALS AND VALUES. SAM, YOU

HAVE FULFILLED SO COMPLETELY THE TEACHING OF THE OLD TESTA-

MENT PSALM "SERVE THE LORD WITH GLADNESS". ~~For my wife Lea & myself~~

CONGRATULATIONS TO YOU AND TO EILEEN ALSO ON ACHIEVING

THIS IMPORTANT MILESTONE IN YOUR LIVES TOGETHER. AND LAST

BUT NOT LEAST, HAPPY BIRTHDAY and ~~for an ~~extra~~ wish~~

only the very best for the future.

THANK YOU.

Dictionary of International Biography

A BIOGRAPHICAL RECORD OF CONTEMPORARY ACHIEVEMENT

A2

1976

Ref: DIB/RGW/A/Nov

Samuel H Moffett
C P O Box 1125
Seoul
Korea (100)

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MOFFETT, Samuel Hugh, b. 7 Apr. 1916. Missionary educator. Educ: AB, Wheaton Coll., 1938; ThB, Princeton Theol. Sem., 1942; PhD, Yale Univ., 1945; Coll. of Chinese Studies, Peking. Appts. incl: Dir. of Youth Work, Presby. Bd. of For. Missions, 1944-47; Missionary to China, 1947-51; Vis. Lectr., Princeton Theol. Sem., 1953-55; Missionary to Korea, 1955-; Fac., Presby. Theol. Sem. of Korea, 1959-; Dir., Asian Ctr. for Theol. Studies & Missions, 1974-. Mbrships. incl: Pres., Royal Asiatic Soc., Korea Br., 1968. Publs: 4 books, inclng: Where'er the Sun, 1953; The Biblical Background of Missions, 1968. Address: CPO Box 1125, Seoul, Korea (100). 30.

Joe Underwood Inn at

Feb 8, 1976

TWO WORLDS

Some of you may remember the fall of 1960. A strong movement had fallen; a weak one had taken its place; and there was turmoil everywhere. One of the less pleasant incidents of that chaotic time happened in November. It was an attack on the Sauer and Underwood homes by a mob of violent, excited students and agitators. Horace and Joan were warned. They got away just in time with the children. The home was savagely wrecked. The next morning Joan called Eileen. "Will you do me a favor," she said. "I can't go back to the house yet. They don't think it wise. Would you go out and look around and let me know how much damage there is."

"Oh yes, if you can find them, I'd like you to bring me two things: my Bible and my pocketbook." Eileen did find

She was appalled at the senseless destruction--furniture had been hacked, books torn, pictures and dishes broken. She found the Bible and the pocketbook, and brought back the two things Joan wanted most.

The Christian lives in two worlds, and both are important. "My Bible and my pocketbook". It reminds me of Paul writing to Timothy. He is nearing the end of this life, and begins to think about the life to come: "As for me..the time is here.. to leave this life. And now the prize of victory is waiting for me, the crown of righteousness which the Lord the righteous Judge will give me on that Day--and not only to me ~~but~~ but to all those who wait with love for him to appear." (II Tim. 4:6-8). What a wonderful, high not on which to live into the world to come. But Paul goes right on. He isn't through with this world yet. "Do your best to come to me soon. Get Mark and bring him with you because he can help me in the work. When you come, bring my coat that I left in Troas; bring the books ~~too~~ too and especially the ones made of parchment." (vs. 9,11,13).

There are the two worlds again. The crown of righteousness; the cloak and the books. And the Christian, like Paul, is equally at home in either one. In both, actually, because the Christian lives in both. It is no great shock to move from one

to the other. Both are familiar. "My Bible and my pocketbook" Joan Underwood lived firmly and unsentimentally and shamelessly in both worlds, and she is now as much at home in

The last time I saw her, at church. The other night some one was remembering the first time she saw her. It was at Sorrel Beach and she was delightedly dancing the Highland Fling.

1976

There is a rather joyless Christian heresy that only the other world counts. That we should despise this world; separate ourselves from it. The Bible, not the pocketbook; the crown of righteousness, but not the cloak and the books. ^{Can you imagine} Christians who separate themselves in this gingerly and self-conscious way from the world end up in little Christian ghettos, meeting with themselves, and talk with themselves, talking in large measure in a language only they can understand. Not Joan. That is why, I think, the high school seniors several times paid her the tribute of asking her to speak at Baccalaureate or Commencements--and they don't ask people back they don't like. She was never out of touch with their world. And she spoke a language they understood.

She spoke about loneliness and homesickness, in that last commencement address. Of the sound of pheasants in ~~the~~ the hills, and the colour of the Korean sky. She talked to them straight. She said, if you ever get so lonely and homesick over there in college that you just have to call back home--don't call collect? Earn enough money to pay for the call yourself, she said. Baby-sit, type, clean offices, anything. But pay for the call.

Then she talked just as straight to the parents. If they do call collect, she said, don't sit there thinking about the telephone bill. Listen. They are "looking for sympathy and attention and you can give neither if you are thinking about money."

What good, Christian common sense that makes in a world like this, and Joan knew the world. She wasn't the daughter of an English businessman, ~~an old Korea hand~~, for nothing. And she knew that it can be a wonderful world, even for non-Christians. The world of the pocketbook, and the world of the mind and the world of good, human family love and affection.

But she also knew that this world is not ^{always good, and is never} enough. If despising this world is a Christian heresy, ignoring the other world is an even more tragic mistake. "If in this world only we have hope," said Paul, "then we are of all men most miserable. Our hope is so much bigger, and deeper and happier than the little triumphs and disappointments, the wishes and frustrations of life as we know it on earth. "Only the Christian," says Barclay, "can be an optimist regarding the world. Only the Xn. can hope to cope with life. And only the Christian can regard death with serenity and equanimity." Bring me my Bible, said Joan--not just the pocketbook. ^{And Paul, who asked for his coat - had just said,}

"I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness which the Lord, the righteous judge, will award me on that Day..."

In that same Commencement address, Joan spoke of more than collect calls and homesickness and Korean nights and days. She, too, like Paul, spoke of faith and a prize:

"Finally," she said, "I would like to offer ~~you~~ your acceptance my most prized possession. I can only offer it to you, for it is a gift which each one must take for himself.. When you leave here all kinds of faiths and non-faiths will bombard you ~~from~~ all ~~sides~~ in.. Those of you who profess a firm faith will be ridiculed, you will be laughed at, argued with, even shunned. If your faith is strong, if it is really your own, this opposition will only deepen your reliance on our Lord. If, however, it is merely that handed to you by your parents or a minister wrapped in a package and accepted without being examined, then sometime in this next year you will probably come to a crisis, and you may decide to throw it away. This is your privilege and no one will be there to stop you, but please remember when you discard your faith that your parents sincerely believe in what they profess; that they have ~~pre~~sted it; that they have been upheld ~~in~~ and ~~what they profess~~ sustained through many trials and troubles by this gift they have offered you. So don't throw it on to the rubbish heap, but tuck it away where you can get it out at a time when everything else has failed you, when your burdens are unsupportable and your bewilderment complete.

"To those of you who have no faith, never had one and never want one, there is nothing I can say but that I am sorry. It is to you I hold out my precious gift, my Lord. He will be a Friend in your loneliness; He will be a Help in your frustrations, a Guide in your bewilderment, a Rest in your weariness. But you will have to reach out for Him.. The Lord bless you as you leave here and face the world".

Joan knew what she was saying. She had reached, and she had found. And what she said then she could be saying now for this, too, is in a sense the celebration of a commencement, a new beginning for her. "Henceforth there is laid up for her a crown of righteousness.." But she would be thinking of ^{the crown} ~~us~~, not of herself, ^{the gift} and she would still be saying "I hold out my precious gift, my Lord.. You'll have to reach for Him. And then, when the time comes, the Lord bless you as you leave here and face Him."

- Samuel Hays Moffett

Church Growth Bulletin, Vol. XII (July 1976) No. 6.

by Ryu Yung-kyun
Korea Times

An odd Christian church, exclusively for entertainers in television, movies and other areas, opened recently at the Asian Center for Theological Studies and Missions (ACTS) in Chung-jongro 3-ga, Sodemun-gu downtown Seoul.

The Bible tells us that it is harder for a rich man to enter heaven than for a camel to pass through the eye of a needle. Kwak Kyu-sok, a comedian known by his nick-name "Flyboy," argued that it is as hard for a performer like him as for anybody else to believe in God and to attend church. "Many Christian performers leave church after they become popular," Kwak pointed out, "because they probably become overly confident in themselves."

It was September, 1974, Kwak recollected, when a small group of performers got together at the house of either Kwak or his fellow comedian Ku Pong-so to study the Bible under the leadership of Ha Yong-jo, a young and enthusiastic evangelist of the ACTS. When the members of the Bible class increased to over 30, Rev. Samuel Hugh Moffett, director of the ACTS, suggested that they should feel free to use the ACTS auditorium as the place for their religious activities. Thus they had their inaugural church service at the ACTS auditorium on March 7 with about 100 people attending including the performers' families and other Christian well-wishers.

The service was initiated by a silent prayer of the attendance to the accompaniment of the piano played by Ko Un-a, a film actress. Following were hymns presented by such pop singers as the female vocal team One Trio, Yu Chun and Pang Un-mi and the Munwha Broadcasting Company's choir. The service was observed in a solemn and serious atmosphere, which may be considered as quite surprising by the audience who used to watch the performers only on television or movie screens.

The church services are observed twice at 11:00 a.m. and 2:00 p.m. every Sunday. Besides the Sunday services, Bible classes are held three times a week during weekdays so that the members can attend to study the Bible in their free hours. "Let's be loud in praising others but never permit finding fault with each other." That is the guiding principle Kwak and his fellow members want to abide by in daily life, explained Kwak, who is also known as an expert moderator on television programs.

"Though collaborating with each other in performing, we are liable to mental homicide, jealousy and greed, which we are trying to exterminate through Christian love," said Kwak: *He also said that they hope to construct a small church of their own in the near future and further to*

Church Growth Bulletin

July, 1976 Vol. XII, No. 6

pp 538, 539

evangelize other people engaging in various entertainment fields. Many of his fellow performers say "Later" when asked to join the church. "However, tomorrow will be too late; after all, they cannot live for ever," said Kwak in a somewhat humorous tone.

Among the members of the church are such pop singers as the Cool Sisters, Yun Pokhi, Nam Chin, the Four Stars, Pang Un-mi, Ok Kum-ok and Pak Yyong-hi; comedians are Kwak Kyu-sok, Ku Pong-so, Lee Yong-il, Kim Hi-ja, Kim Hi-suk, Ho Won and others. There are also such television actresses as Kim Ui-son, Yang Chong-hwa, Mun Suk and Ko Un-a; film stars, radio drama writers and pansori singers are also among the members of the church.

About 70 percent of them are unbaptized novices in Christianity, so they are going to administer baptism on this coming Easter Sunday, Kwak said.

Korea Times
May 19, 1976

Social Events



U.S. Army Photo
Brig. Gen. Madelyn N. Parks, chief of U.S. Army Nurse Corps, meets with Col. Kim Pil-dal, Chief of the ROKA Nurse Corps, during a reception in the general's honor last week at the Eighth U.S. Army Golf Club, Yongsan. Gen. Parks visited the 121st Evacuation Hospital and the U.S. Army Health Clinic, Yongsan, and also met with Gen. Richard G. Stilwell, commander of UNC/USFK/EUSA, during her stay here last week.

Friends and relatives of Rev. Dr. Samuel H. Moffett will celebrate the 60th birthday of Rev. Moffett at Young Nak Presbyterian Church in Chungku at 3:00 p.m., tomorrow.

Born in Pyongyang, Rev. Moffett has been actively involved in promoting cultural, educational, and Christian activities in Korea.

Introducing Korean history and culture to many foreigners, he has worked with World Vision of Korea, the Royal Asiatic Society, the Christian Literature Society, and other organizations.

His grandfather was one of the earliest Christian missionaries in Korea. Now the associate president of the Presbyterian Seminary, he has also served as a member of the board of directors for Yonsei and Soongjun Universities.

Rev. Moffett has a large collection of books concerning Korean history, culture, and religion and over 2,000 rare photographs recording Korean history. He also has precious materials on the Independence Movement of Korea and Christian evangelization activities in Korea toward the end of the 19th century.

Some 400 woman leaders and members of the Save-the-Nation Women's Service Corps

held a prayer service for the unification of the country at the Peace Village in the Demilitarized Zone on Monday.

After the service, the members paid a visit to front-line soldiers with consolatory gifts and attended an anti-Communist educational seminar.

The A-Frame Chapter, National Defense Transportation Association, will hold a general membership meeting at 7:00 p.m., May 21 at the Yongsan Frontier Club.

Guest speaker for the meeting will be Gen. Richard G. Stilwell, commander-in-chief of the United Nations Command/U.S. Forces Korea.

The National Defense Transportation Association has served as the mediator between the transportation executive in the government and his counterpart in industry.

Dr. Choue Young-seek, president of Kyunghee University and also president of the International Association of University Presidents, was unanimously elected president of the newly-founded Korea-Philippine Friendship Association at a meeting in Seoul Saturday presided over by Philippine Ambassador Benjamin T. Tirona.

Cristobal Marcos and Kim Yong-tae, chairman of Hanil Conzaes Industrial Corporation, a Korea-Philippine joint venture firm, were elected vice presidents.

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public opinion did not want to make continued close involvement with the alliance known public.

visit the north by car and helicopter. In Galala village, relaxed Iraqi soldiers shop for bread, meat, sour milk and cigarettes.

Letters to the Editor

Jeon Ra Bug Do

Dear sir; *Korea Times*
Aug. 6, 1976

The points made by Professor MacDonald in the Thoughts of the Times column of July 30 will undoubtedly be disputed by some, but anyone who has attempted to figure out what does a Jeon Ra Bug Do, will immediately identify the writer as a potential savior of transliterated Korean. Mrs. Moffett's excellent and incisive letter of last Sunday added the sauce to the feast when she pondered the MOE spelling of the ROK Chief Executive's name. What could be said to top them?

The bureaucrat responsible for the MOE's adopting that so-called system of transliteration should be subjected to six months of non-stop monitoring of AFKN Radio and Television. Or would that come under the heading of cruel and unusual punishment?

I urge other users of the McCune-Reischauer system to

lift their collective voices in righteous wrath, and strike down the MOE Dragon who has given us such horrors as Biweon, Deog Su, Gangweondo and Gangreung (which I saw once, cross my heart, misspelled as Gangrene).

Thomas L. Filkins

J-306 Riverside Village
Seoul

BLONDIE



The Pulse
First Presbyterian Church, Bethlehem, Pa.
May, 1976

From our missionaries...

MOFFETTS ON FURLOUGH

Our latest round of news from Korea was so filled with the prayerful anguish surrounding the sudden death of Joan Underwood (wife of Dr. Horace Underwood, who spoke at the church in January) that there wasn't much else in the way of news to pass on to you. Eileen and Sam Moffett's Christmas letter spoke eloquently of the need for Christian witness and evangelism in Korea—where only 10% of the population claims Jesus Christ—and in the rest of Asia, which is only 2% Christian. Sam's latest venture, the graduate school for training in Asian mission work (called ACTS) has an exciting and demanding program of courses and lectures by gifted theologians from all over the world, who are inspiring young Asian ministers (Koreans, Chinese, Indians, etc.) to carry the gospel into the far reaches of that continent.

Sam and Eileen are due for furlough this summer and will be going to England in August for study and refreshment at Westminster College, Cambridge. We hope their return trip will bring them into the Lehigh Valley.

We were delighted to be able to get to know Sam and Eileen Moffett during our six months in Korea—they are a true team and very busy people. They bubble over with good spirits and proclaim the good news of Jesus Christ wherever they go. Many people in Korea look to them for spiritual guidance and count on them for help in myriad ways. Within one short span of time we encountered a prayer group of leading TV stars meeting in their



Sam Moffett

home and a poor country woman who had a two-day-old baby and no place to go. Their guidance is sought by rich and poor, by old and young and their days are full to bursting, trying to meet the demands on them. Grand people—spirited, fun-loving and dedicated. Eileen's last letter says: "Give our love and greetings to our many friends at First Presbyterian Church."

—Carolyn J. Conard

IN MEMORIAM

THE REV. RONALD B. BROOK
Missionary to the Cameroun,
West Africa
Affiliated with our church
for 35 years
April 21, 1976

A WONDERFUL REUNION

he received his first schooling in the mission at Awong. There he was the



joined in matrimony by Friar Lawrence
layers in March. Right, Malvolio (David
Sir Toby Belch (André Beaumont) who are

to have a singing group between the sequences.

There will be an opportunity to sign up in the Link after the services on May 2 and May 9. There is no charge, but we would like to have an idea how many of you will be coming for dessert! All activities that evening will be in the Fellowship Hall.

Bea Brown directs the Youth Club Drama Group and Bill Griffith is directing the adults.

Book Look

KNOW WHY YOU BELIEVE

In this compact book Paul E. Little gives us objective answers to some of the many questions that Christians and non-Christians alike may legitimately ask regarding our faith. "Is there a God?" "Are miracles possible?" "Do science and scripture conflict?" "Is the Bible God's word?" "Why does God allow suffering and evil?" "How is Christianity different from other re-

LEND-LEASE VAN GOTTEN FOR GROUPS' TRANSPORT

Young Life of Bethlehem has secured a new 15-passenger van, partly made possible by a non-interest loan from our Trustees and the Youth Ministries account, which will be available for use by groups within our church on a scheduled loan basis. Currently, a committee is working to devise the working arrangements by which both Young Life and our church's groups may share the use of the vehicle in a manner which will advance both groups' ministries. Usage costs will be pro-rated and shared on a mileage basis, while Young Life carries the insurance coverage for the vehicle.

A major factor in the decision to enter into this mutual-usage agreement is the desire of the Youth Committee and the Local Mission and Outreach Committee to determine the actual uses which such a vehicle could and would receive as a basis for determining whether the church could justify the purchase of a vehicle for our exclusive use in the future. Requests for scheduling use of the van should be made through the church office.

FAMILY FISHING FESTIVAL

All members of churches in the Lehigh Presbytery, and their families, are invited to participate in the Family Fishing Festival scheduled to take place at Brainerd Center Saturday, May 14, at 1:00 p.m.

The upper pond (above the swimming pool) will be freshly re-stocked with Trout and all "fisherpersons," male and female, of any age, are welcome to try their luck. Anyone sixteen years of age and over is required to possess a Commonwealth of Pennsylvania fishing license. Be sure to bring along your own fishing gear such as rod,

Silla Envoys in Central Asian Mural

How Silla people looked like 1,300 years ago is delineated in colored murals in relics of a ancient castle in Samarkand, Uzbek Republic, discovered recently.

The murals depict foreign envoys visiting the capital, envoys from Silla among them. It is for the first time that paintings depicting ancient Koreans so vividly are found in Central Asia.

Dr. Kim Won-yong of Seoul National University said he confirmed Silla people among the human figures shown in the murals on the basis of the report on relics in Samarkand by L. I. Allibaum, a Soviet specialist in Central Asian affairs.



These two figures in a mural in Samarkand depict envoys from Silla.

in Samarkand by

Evangelical Movement in Theatrical Circles

An evangelical movement has begun in theatrical circles. Theatrical entertainers have formed a Bible study group. About 40 performers hold a mass three times a week at the Graduate School of the Asian Union Christian Seminary in Seoul. (ACTS)

The mass starts with hymns, prayers, Bible reading, catechism, and discourses, and ends with prayers.

- Newsletter March 1976
Three Mind



Visitors From Abroad

vehicles and other equipment for the inspection



Korea Herald - Mar. 14, 1976
BURIAL OF MRS. UNDERWOOD — The remains of the late Joan Vida Underwood, wife of Horace G. Underwood, are buried yesterday in the foreigners' cemetery in Choldu-san, Mapo-gu, Seoul. The late Mrs. Underwood died at the age of 60 in a hospital in New York. She had willed before her death that she be buried in Korea.

20일 3시 영락교회서

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중간고사

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전

교두머리(大田)에서부터
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장 예외이다.

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표현이 혼란과 부조
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비트코인시이름과비트코인

物理科

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모든것을 기쁘게 받들었다

동대문대학 장학회를 통해
정말 많은 사랑을 받았다

Independence Symposium Told

Missionaries Aided Korea Freedom

By Lee Kyong-hul

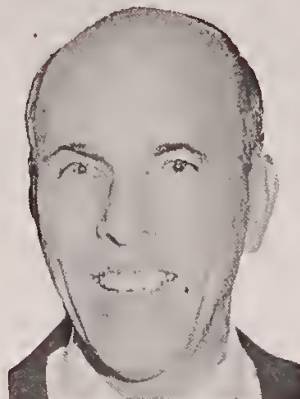
On March 1, 1919, when the greatest uprising against the atrocious Japanese colonialism broke out, foreign Christian missionaries, close though they were to the Korean people, had no advance knowledge of the protests. Consequently the first reaction on the part of the missionaries was surprised nonparticipation. However, the second stage of reaction was immediate sympathy. The missionaries were outraged by the brutality of the colonialists. Within a week missionaries were actively seeking to publicize the protests abroad.

"Finally, by the end of April," Dr. Samuel H. Moffett, associate president of the Presbyterian Theological Seminary, noted, "the first official but still private statement of organized missionary support for the protests was issued and circulated abroad." Thus, Moffett claimed, the Korean independence movement found in this quick sequence of events and reactions its strongest and most effective source of foreign support: the community of Western missionaries in Korea.

Nationalist Movement

The American missionary, who was born in Korea to Samuel A. Moffet, a noted Christian missionary in the early stage of introduction of the religion to Korea, made the assertion Thursday on the closing day of a four-day symposium on the independence movement by Koreans during the 35-year Japanese occupation (1910-1945) at the Tower Hotel. The symposium was organized by the Independence Movement History Compilation Committee.

Two other foreign scholars delivered their viewpoints on the Korean nationalist movement. They were Takeshi Hatada, an honorary professor at Tokyo University, and Hsiao Chi-tzung, commissioner of the Historic Commission of the Central Committee, Kuomintang, of the Republic of China.



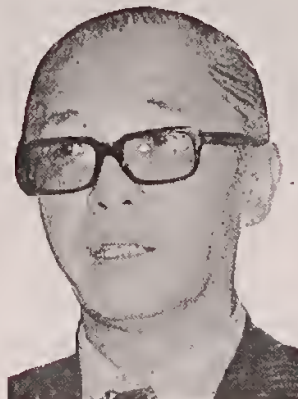
Moffett

Though the basic stance of the foreign missionaries was "political neutrality," Dr. Moffett said it was "too much to expect that missionaries representing the Gospel of Christ should sit silent, when inhuman atrocities are being inflicted upon a helpless and unresisting people," as was declared in an official paper issued by the Northern Presbyterian, the then largest Protestant mission in Korea.

Though never published, the document, entitled "The Present Movement for Korean Independence in its Relation to the Mission Work of the Presbyterian Church," is kept confidential in mission board headquarters in New York, according to the American missionary.

Moffett explained it was the first, and the most thorough, statement of an organized missionary attitude toward the Independence movement to emanate from Korea. The statement begins with a sketch of the historical background of the Japanese annexation, noting a Korean resistance movement from 1907 to 1919 that cost 21,000 Korean lives and 1,300 Japanese.

"No right-thinking Japanese, Christian or non-Christian would endure the Japanese brutality. If reporting to the world the brutal inhumanity with which the revolt in this country is being suppressed be a breach of neutrality, then the missionaries have laid



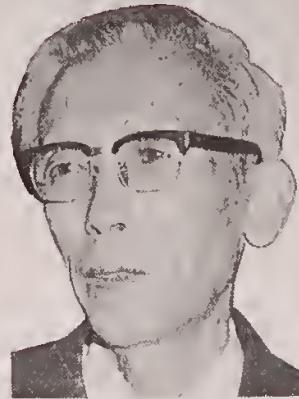
Hsiao

themselves open to the charge," the report declared.

Even through the harsh Japanese censorship, Dr. Moffett observed, there were also remarkable individual efforts by many missionaries "to let the world know what was actually happening on the Korean peninsula."

Cause and Character

Under a headline reading, "The Korean Revolt — authentic stories from missionaries," the Peking and Tientsin Times said in its March 15, 1919 issue: "A missionary writes from Sensen, Korea as follows — In this letter let me tell you something of the independence movement in Korea, its cause, character, aim and hope. The cause of



Hatada

this movement lies in the 10 years of oppression and cruel treatment which these people have suffered from their ruthless conquerors.

"The Independence Movement in its character is most wonderful. It is a peaceful manifestation of the thoughts of the people. The people have no arms, and where the Christians have been in the majority, in almost every instance they have submitted to arrest and cruel beating without opposition.... Their aim is by peaceful means to let the world know that they are unhappy under the Japanese rule, that they are not given freedom and justice and that they wish their condition changed."

"The credit for the great

nonviolent demonstrations of 1919 belongs to the Korean people alone," Dr. Moffett claimed. However, he emphatically asserted, "It is clear, that the involvement of foreign missionaries including my father was very real, while it was obviously secondary, not primary." The missionaries did not simply remain mere spectators and involuntary participants, he added.

Moreover, Moffett noted, the missionaries explicitly rejected the strenuous efforts of the Japanese authorities "to persuade the missionaries to side with the colonial government and use their influence direct and indirect for the suppression of the revolt."

In the meantime, Hsiao Chi-tzung from the Republic of China recalled the Chinese cooperation in the Korean nationalistic movement "ever since Sun Wen got power in 1921." The late Chiang Kai-shek, following the policy of Sun, continued to provide military and financial support to Korean independence fighters, Hsiao said.

Prof. Takeshi Hatada, a noted specialist in Korean history, said he, as a Japanese citizen, could not but feel painful and guilty when remembering the years of Japanese occupation of Korea. Hatada was born in Masan, Kyongsang Namdo, and went to a junior high school in Pusan.

Gallery Roundup

Screen Wins Handicraft Award

On display at the press Center Gallery through Tuesday are entries in an annual handicraft's contest sponsored by the daily Dong-A Ilbo.

A large fourfold screen by Shin Sang-jae is the winner of the top award. Depicted on this screen are "shipchang-seng," or the ten virtues of longevity which traditionally include pines, deer, and mountains.

Two other major

prizewinners are a series of embroidery works by So Kyong-un rendered on the back of a mirror, a purse, and four Korean decorative knots called "maedup" and a cigarette box with geometric designs.

Also on view are handicraft works by six craftsmen designated by the government as human cultural properties and those by winners in previous contests.

Sculptor Chon Nae-jin who

specializes in marble carving is holding an exhibition at Hyondae Gallery near the entrance of the National Museum.

Chon's sculptures feature realistic figures of women and children on lotus blossoms and birds. He is on the faculty of Hongik University College of Art.

Painter Pak Song-hwan is holding an exhibition of watercolors on Korean folk themes at the Hanil Gallery in Insa-dong through Tuesday.

Meanwhile, Mrs. Lee An-ok,

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Entertainers Open Church For Showbiz

A group of comedians, singers and actors opened what they called an "entertainers' church" Sunday at an auditorium of the Asian Presbyterian Theological Seminary in Seoul.

The inauguration service was held at 11 a.m. Sunday, officiated by Flyboy Kwak Kyu-sok, a comedian and deacon. Film actress Ko Un-a played a psalm on the piano to open the service attended by some 70 well-known faces on the entertainment scene.

Among the founding members of the first church of its kind in the country were many comedians who are popular on television, such as Ku Pong-so, Lee Tae-song, Shim Chol-ho, and Misses Kim Hi-ja and Lee Sun-ju.

But there was no sign of laughter throughout the hour-long service. Their faces were dead serious, when Kwak led a prayer, saying:

"God, we are sinful. Forgive us for our vain desire. We've been against your teaching, blindly seeking compliments and popularity. Please, give us courage, father. We've been lost in corruption and darkness, instead of justice and light...."

Other well-known figures included film and television actress Mun Suk, singer Yu Jun and songstress Pang Un-mi. A chorus from MBC Television sang hymns.

Comedian Kwak Kyu-sok played an initiating role in opening the church. Kwak said he wanted his fellow entertainers to be guided by the Christian belief. "It gave me enormous courage, when I was in despair two years ago, after bankruptcy in business."

A young minister helped Kwak regain hope. And since then, the leading comedian said he has been inviting his friends in the entertainment world to a weekly Bible class at his house.

(Saw a lot of business here in Hollywood since 1975)

From Seoul March 16, 1976

연예인 교회 주보



연예인 교 회

연예인선교회

서울 · 서대문구충정로 3 가187

전화 73-0703

THE ENTERTAINERS
CHURCH

OPENING SERVICE
March 7, 1976

나의 생명의 모든 날에
여호와와 집에서
내가 살리라.

(시23: 6)

창립주일 아침예배

11시 30분

사회 : 하용조 전도사
반주 : 고은아

묵도 _____ 다갈이
찬송(섬) _____ 2장
성서교독 _____ 교독문 I (시편 1편)
신앙고백 _____ 사도신경
기도 _____ 광규석집사
찬송 _____ 425장
헌금 _____ 특송 : 방은미 _____ 허호영, 정계순
소식 _____ 사회자
찬양 _____ 원트리오와유준
_____ ~~자은성성가대~~ MBC
_____ (영락교회) ~~한영단~~
말씀 _____ 한철하 목사
찬송 _____ 343장
축도 _____ 오대원 목사

① _____ ② _____
점심식사를 함께 나누겠습니다.

창립주일 오후찬양예배

2시

사회 : 하용조 전도사

묵도 _____ 다갈이
찬송 _____ 67장
기도 _____ 김창식 목사
_____ (영락교회)
특별찬양 _____ 별빛
_____ 에코합창단 (초청)
말씀 _____ 김세진 목사
_____ (동신교회)
특별찬양 _____ 박정순 집사
_____ (남서울교회)
_____ 쿨씨스터즈
축하말씀 _____ 나귀한 목사
_____ (마포교회)
인사말씀 _____ ~~한영단~~
_____ (FlyBoy)
찬송 _____ 383장
축도 _____ 마삼락 박사
_____ (ACTS 원장) S. Morris

① _____ ② _____
제 2 부 : 애찬의 시간 (차와 다과와친교)

특송 : 방은미, 별빛, 유준, 쿨씨스터즈.

1976년 3월 7일 (재 1권제 1호)

알 리 는 소 식

1. 연예인교회 창립예배를 드리게 하신 하나님께 찬양을 드립니다.

오늘이 있기까지 연예인선교 후원회, 영락교회, 아세아연합신학원과 기도와 헌금과 헌물을 주신 여러 성도님들께 감사를 드립니다.

저희들은 연예제 복음화와 연예인들을 통한 복음전파에 전심을 다하여 이 사람에게 보답하고자 합니다.

2. 집회안내

주일아침예배 - 오전 11시 30분
예배 (주일오후찬양예배 - 오후 2시

목요일 성서연구 (출애굽기) - 오전 10시

성경공부 (금요일 " (창세기) - 오후 2시 30분

토요일 " (요한복음) - 오후 2시 30분

3. 창립예배를 위해 축하해 주시는 성도님들께 감사를 드립니다. 점심 (전국여전도회 선교부 제공)과 애찬 (KIST 성서연구모임 제공)에 모두 참여하여 그리스도 안에서의 친교를 나누기를 바랍니다.

ITINERARY OF DR. SAMUEL MOFFETT

June 15 - 20	TOKYO - (% John F. Fairfield, 801 Bible House, 2 Ginza 4 Chome, Chuo-ka, Toyko)
June 20 - 25	TAIPEI
June 25 - 28	HONG KONG (Astor Hotel, Kowloon)
June 28 - July 2	MANILA (% Dr. Ernest Trei, V.P. Mission, P.O. Box 461 Manila, Philippine Islands)
July 2 - 7	DJAKARTA (% Ernest Fogg, Dj. Teuku Umar 17, Djakarta, Indonesia)
July 7 - 9	BANGKOK (% Horace Ryburn, 138 Sathorn Rd. Bangkok, Theiland)
July 10	MADRAS
July 11 - 14	COCHIN
July 15	TEHERAN
July 16	BEIRUT
July 17 - 19	JERUSALEM (Faiz Abidinour, Bible Land Tourist Bureau P.O. Box 194, Jerusalem, Jordan)
July 20 - 21	ISRAEL
July 22	ATHENS
July 23 - 25	ROME
July 25 - Aug. 1	GENEVA (% Dr. J. Paul Frelick, 150 Route de Fermey Geneva, 20 Switzerland)
Aug. 1 - 13	FRANKFORT
Aug. 14 - 20	SCOTLAND and ENGLAND

Sailing August 20 on Steamship UNITED STATES. Arrive in New York

August 25th or 26th. Will attend Chicago Missionary Conference on
August 29th. After that, a year in the missionary apartments at Princeton.

For first six months Sam will be working for the Commission on Ecumen-
ical Religion and Relations as Acting Recruiting Secretary in the
Personnel Office. His address will be: Payne Missionary Apts.,
38 Alexander Street. Princeton, New Jersey.

March 1976

Board of Directors, Yonsei University

이 사 및 감 사 주 소 록

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직 무	성 명	전화번호	주 소	파송기관명
Chm. 이사장	Bp. Ch'oh-Hwan Lee 이 천 환	직 75)6157 재단32)3268	종구 정동 3	대한성공회
Vici-Cha. 부이사장	Bp. Cho Shinn 신 봉 조	직 73)3363 직 28)7700, 28)2121	종로구 신교동 48	정관 15조이사
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이 사	이 우 주	자 32)3271 직 32)3261	서대문구신촌동 57-5	총장예겸 이사
"	강 신 명	자 73)3177 직 72)6784	종로구 평동 18	대한예수교장로회
"	J. W. Spitzke 서 광 도	자 2)6398	충남대전시목동 24	미국감리교선교회
"	Don Inun 오 인 수	자 32)5639 직 74)1906	연세대학교사서함 65호 (서대문구충정로2가 190-10)	캐나다연합선교회
"	김 창 희	자 30)7775 직 75)7808	종구 의주로1가 117 (북아현맨션 타동 301호)	대한감리교총리원
"	조 향 록	자 74)7670 직 21)5028	종로구 평창동 534-1	한국기독교장로회
"	조 동 수	자 72)9304 직 44)2477	서대문구북아현동1-109	동 문 회
감 사	김 영 찬	자 42)5636 직 22)9540	용산구동빙고동 310-17 라이온스맨션 A동 3호	
"	원 일 한	자 32)3357 직 33)0131-0145	서대문구연희동 42-1	

Feb. 2, 1976

Yonsei Board. Officers & Committee

이사회 분과 위원 명단

25. 11. 27 이사회

이사장. 부이사장. 총장 3인 위원

서기 ; 이만섭
회계 ; 마삼락 (Miffott)

실행위원회 (5인)

위원장 ; 이사장

위원 ; 이사장. 총장. 강신명. 김창희. 오인수

인사위원회 (5인)

위원장 ;

위원 ; 이사장. 총장. 신봉조. 강신명. 이만섭

재정위원회 (7인) (Finance Committee).

위원장 ;

위원 ; 이사장. 총장. 신봉조. 오원선. 조항록. 이만섭
마삼락

의료위원회 (9인)

위원장 ; 이사장

위원 ; 이사장. 총장. 오원선. 김창희. 원일한. 의료원장.

Dr. 헤일. 호주장로교 선교부, 미남장로교 한국 선교부.

Feb 2, 1976

연합신학대학원 위원회 (11인)

위원장

위원: 이사장. 총장. 강선명. 김창희. 조항록
서광도, 연합신학대학원장. 장로교신학대학장
감리교신학대학장. 연세대학교 신학대학장.
한국신학대학장.

원주기독교병원 의무위원회 (12인)

위원장

위원: 이사장. 총장. 의무부총장. 김창희. 조항록
서광도. 오인수.

원주기독교병원장 () 기독교대한감리회 (4원용)

한국기독교 장로회 (지효은) 미감리교 선교부 (Lyman L. Hale)

캐나다 선교부 (Marion Pope)

마삼락박사 회갑기념 축하 예배

— The Celebration Service of the 60th Birthday of Dr. Samuel H. Moffett —



때 : 1976. 5. 20 (목) 오후 3시

곳 : 영락교회선교관 (서울·중구 저동)

마삼락박사 회갑축하 증키위원회

축 하 예 배 순

사회 : 한 철 하 아세아연합신학원부원장

- | | | | | | |
|----------|-------|-------------|----------|-----------------|--------------|
| 1. 육 | 도 | ..... | 다 | 갈 | 이 |
| 1. 찬 | 송 |〈335장〉 | 다 | 갈 | 이 |
| 1. 기 | 도 | ..... | 방지일 | 전 | 중국 선교사 |
| 1. 성경 봉독 | ..... | 눅 13: 6 ~ 9 | ..... | 강창걸 | 송실고등학교장 |
| 1. 찬 | 양 | ..... | 주는 나의 목자 | ..... | 송 전 대학교 합창단 |
| 1. 설 | 교 | ..... | 또 한번의 기회 | ..... | 이종성 장로회신학대학장 |
| 1. 약력 소개 | ..... | ..... | 이한빈 | 송 전 대학교 총장 | |
| 1. 기념품증정 | ..... | ..... | 안세희 | 연 세 대 부 총 장 | |
| 1. 특 | 순 | ..... | ..... | 연 세 대 학 교 중 창 단 | |
| 1. 축 | 사 | ..... | ..... | 슈 나 이 더 미 국 대 사 | |
| | | | | 홍현설 | 감리교신학대학장 |
| 1. 답 | 사 | ..... | ..... | 마 심 릭 박 사 | |
| 1. 보고및광고 | ..... | ..... | ..... | 손병호 | 준비위원회서기 |
| 1. 송 | 영 |〈580장〉 | ..... | 다 | 갈 이 |
| 1. 축 | 도 | ..... | ..... | 강신명 | 새운 안교회목사 |

— 마삼락 박사 약력 소개 —

본 명 : SAMUEL HUGH MOFFETT (馬三樂)
 출 생 : 1916년 4월7일
 출 생 지 : 한국 평양
 가 족 관 계 : 부친 - 마포삼열박사 (Samuel A. Moffett) 3남
 부인 - 마 애 린 여사 (Eileen F. Moffett)

학 력

- Wheaton대 학 A B
- Princeton신학교 Th B
- Yale 대학교 Ph D

경 력

미 국

Bridgeport 제1장로교회 협동목사 (1943-44)
 New Haven 제1장로교회 협동목사 (1944-45)
 장로교 외지선교 청년분과위원장 (1945-46)
 Princeton신학교 초빙강사 (1953-55)
 장로회 외지선교 지원자협회 중무서리 (1954-55)
 Columbia대학 아세아연구원 연구위원 (1971-)
 Whitworth 대학 연권이사 (1973-)

중 국

연경대학교 교수 (1948-49)
 남경신학교 교수 (1949-50)
 중공에서 주방 (1951. 1)

한 국

인동 경안성서학원장 (1957-59)
 안동 경인고등학교 이사장 (1957-59)
 연세대학교 이사 (1957-)
 미국 연합장로회 한국지회대표 (1960-64)
 미국 연합장로회 한국지회 대표서리 (1969-70)
 장로회신학대학 역사 신학교수 (1960-)
 장로회신학대학 대학원장 (1966-70)
 장로회신학대학 협동학장 (1970-)
 로알 소사이터티 한국지회 자문위원 및 대표 (1963-68)
 미국 풀브라이트 한국지부회 장학위원 (1966-67)
 숭전대학교 이사 (1969-)
 숭실 중·고등학교 이사 (1963-)
 아세아 연합신학원장 (1974-)

저 서

햇빛을 받는 곳마다 (1953)
 한국의 기독교인들 (1962)
 괴로운 세대의 즐거움 (1966 마애린여사와 공저)
 복음선교의 성서적 배경 (1968)
 그외 논문 다수

찬송가 335장

1. 나의 길길 다가도록 예수 인도하시니 내 주안에 있는
금줄 어찌 의심하리요 믿음 안에 사는 자는 하늘 위로
받겠네 무슨 일을 만나든지 만사 형통하리라
무슨 일을 만나든지 만사 형통하리라
2. 나의 길길 다가도록 예수인도 하시니 어려운일 당한
때도 족한 은혜 주시네 나는 극히 고단하고 영혼 매우
갈하나 나의 앞에 반석에서 샘물나게 하시네
나의 앞에 반석에서 샘물나게 하시네
3. 나의 길길 다가도록 예수 인도하시니 그의 사랑 어찌
큰지 말로 할 수 없도다 성령 감화 받은 영혼 하늘
나라 갈때에 영영부를 나의 찬송 예수 인도 하셨네
영영부를 나의 찬송 예수인도 하셨네 — 아멘 —

찬송가 580장

만복 근원 주 하나님 천하 만민 모두 찬송
전군 전사 찬양하라 찬양 성부 성자 성신 — 아멘 —

● 준 비 위 원 ●

이 종 성 한 철 하 이 우 주 이 한 빈 한 완 석 박 조 준 우 열 성
이 연 옥 김 광 훈 송 요 인 현 터 이 동 시 손 병 호 이 윤 재
김 창 걸 조 선 출 조 종 남 오 성 식 김 경 래 하워드마텔 김 인 한
김 기 수 전 성 천

● 무 순 ●



TAIWAN

MISSIONARY FELLOWSHIP

MORRISON ACADEMY - TAICHUNG

TWENTY-FIFTH ANNUAL CONFERENCE

JULY FIFTEEN THROUGH TWENTYFOUR • NINETEEN SEVENTY-SIX



REV. SAMUEL H. MOFFETT, B. D., PH. D.

Second generation missionary to China and Korea.
Graduate of Wheaton College in the Classics.
Princeton Theological Seminary, 1942, Theology.

Yale University, Ph. D.

Ordained with the United Presbyterian Church, USA.

Faculty of Peking University, 1948-49.

Faculty of Nanking Theological Seminary, 1949-50.

He has been a most active missionary, administrator, lecturer in demand and twice Urbana speaker.

Guest lecturer for two years at Princeton Seminary.

Professor of Historical Theology, Presbyterian Seminary, Seoul, Korea. (*He understands church growth.*)

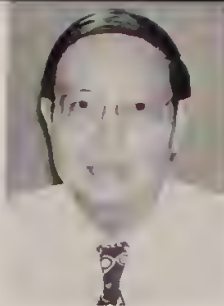
Presently director of ACTS, The Asian Center for Theological Studies and Mission of Seoul, since 1974.

Since Communist expulsion from China, he has spent most of his life in Korean missions.

His youthful personality and knowledge of things Asian shall be a challenge to us.

Author of several books: *Where'er the Sun. The Christians of Korea, The Biblical Background of Evangelism. Joy For An Anxious Age*, was co-authored with his wife, Eileen.

We are happy to welcome Mrs. Moffett to TMF. She will speak to the ladies Tuesday at 4:00 p.m.



DR. SNG, EWE KONG, M.D.

Medical doctor since 1962.

Graduate of Melbourne College of Divinity.

Practiced medicine in the Cameron Highlands of Malaysia for 6 years.

He is General Secretary of the Fellowship of Evangelical Students since 1969 and Graduate Secretary of the Graduate Christian Fellowship of Singapore.

International youth evangelist and conference speaker.

Fluent in delivery with a clear British accent.

He is 40 years of age and has the youth of Asia upon his heart.

Author of at least three books:

The Man We Cannot Ignore, We Want An Answer, and Christian Imperatives For Today.

He is the father of three girls, ages 3, 9, and 11.

He will bring relevant insights into the Asia of tomorrow from the Asia of today.

He will be bringing four timely messages from The Book of Ecclesiastes.



REV. J. DWIGHT PENTECOST, TH. M., TH. D.

Pastor of Grace Bible Church, Dallas, Texas.

Former Professor of New Testament, Philadelphia College of the Bible.

Professor of Bible Exposition at Dallas Theological Seminary since 1961.

He has authored several books:

Things To Come, Prophecy for Today, The Divine Comforter, Designed To Be Like Him, Design For Discipleship, The Joy of Living, Design For Living, and other books and articles.






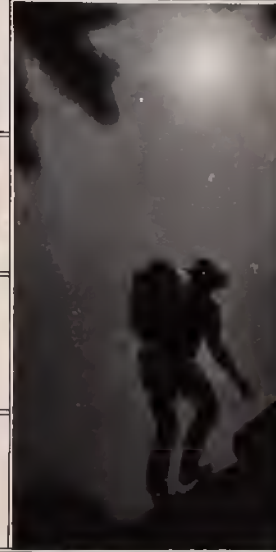











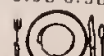


He has traveled extensively in Latin America, Europe, the Mid-East and the British Isles.

He was graduated magna cum laude from Hampden-Sidney College and Dallas Theological Seminary.

Scholastic excellence and honors have followed him.

Devotion to the building of unusual men and women of faith who know God and the Word has been his life. To hear him speak is to be inspired.

We welcome Mrs. Pentecost who will be addressing the ladies at four o'clock Thursday afternoon.

Anxious Age, was co-authored with his wife, Eileen.							He will be bringing four timely messages from The Book of Ecclesiastes.		MONDAY JULY 19	1:00-5:00 REGISTRATION	5:30-6:30  DINNER	NORWEGIAN GIRLS CHOIR CONCERT WED. EVE. 6:30-7:20	7:30P.M. DR. MOFFETT
TUESDAY JULY 20	7:00-7:30A.M. QUIET TIME	7:45-8:15  BREAKFAST	8:30-9:00 PRAYER	9:00-10:00 DR. MOFFETT	10:00-10:30  COFFEE	10:30-11:30 DR. SNG	11:45-1:00  LUNCH	1:00-4:00 REST and RECREATION CHURCH GROWTH SEMINAR and LADIES MEET	5:30-6:30  DINNER		7:30P.M. DR. PENTECOST		
WEDNESDAY JULY 21	7:00-7:30A.M. QUIET TIME	7:45-8:15  BREAKFAST	8:30-9:00 PRAYER	9:00-10:00 DR. PENTECOST	10:00-10:30  COFFEE	10:20-10:45 * Recognition Service 10:45-11:30 DR. MOFFETT	11:45-1:00  LUNCH	1:00-4:00 REST and RECREATION 4:00 * T.M.F. BUSINESS MEETING	5:30-6:30  DINNER		7:30P.M. DR. SNG		
THURSDAY JULY 22	7:00-7:30A.M. QUIET TIME	7:45-8:15  BREAKFAST	8:30-9:00 PRAYER	9:00-10:00 DR. SNG	10:00-10:30  COFFEE	10:30-11:30 DR. PENTECOST	11:45-1:00  LUNCH	1:00-4:00 REST and RECREATION 4:00 LADIES and OTHER GROUPS MEET	5:30-6:30  DINNER		7:30P.M. DR. MOFFETT		
FRIDAY JULY 23	7:00-7:30A.M. QUIET TIME	7:45-8:15  BREAKFAST	8:30-9:00 PRAYER	9:00-10:00 DR. MOFFETT	10:00-10:30  COFFEE	10:30-11:30 DR. PENTECOST	11:45-1:00  LUNCH	1:00 RECREATION 4:00 MED. SEM.	5:30-6:30  DINNER		7:30P.M. DR. SNG		
SATURDAY JULY 24		7:45-8:15  BREAKFAST											

I AM AMONG YOU AS ONE WHO SERVES

I AM AMONG YOU AS ONE WHO SERVES

THEME CHORUS

"AS THOU, LORD, HAST LIVED FOR OTHERS,
SO MAY WE FOR OTHERS LIVE;
FREELY HAVE THY GIFTS BEEN GRANTED,
FREELY MAY THY SERVANTS GIVE.
THINE THE GOLD AND THINE THE SILVER,
THINE THE WEALTH OF LAND AND SEA,
WE BUT STEWARDS OF THY BOUNTY,
HELD IN SOLEMN TRUST FOR THEE."

OFFICERS

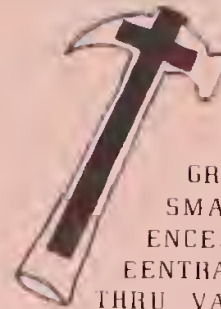
PRESIDENT	DON McCALL
VICE PRESIDENT	BOB HARRISON
SECRETARY	JOYCE JOHNSON
TREASURER	HARRY RALEY

* COMMITTEE CHAIRMEN*

ARRANGEMENTS	LARRY ROBERTSON
PROGRAM	DON McCALL
NOMINATING	OZ QUICK
YOUTH	LEN SMITH
RESEARCH	BOB HARRISON

* PROGRAM *

SONG LEADER	HOWARD MOORE
MUSIC CO-ORDINATOR	BECKY SWATHWOOD
PRAYER	RAY RAMONT
HOST and HOSTESS	DALE and BARBARA THORNTON
PUBLICITY	RUSS ZINN
CHILDREN	CLARE and GRACE MCGILL
RECORDING	BETTY BECKON
FIRST AID	SUSAN AKINS
CONFERENCE MEMO	SYBIL AKINS



SERVING

THE ONE WHO SERVES IS THE THEME OF THIS YEARS YOUTH PROGRAM. UTILIZING

SMALL GROUP EXPERIENCES, YOUTH WILL CONCENTRATE ON SERVING THRU VARIOUS ACTIVITIES.

THE JR. AND SR. HI. YOUTH HAVE BEEN GIVEN A VARIETY OF OPTIONS FROM WHICH THEY MAY SELECT ONE OF TWO TYPES OF GROUP INVOLVEMENT. **ONE** GROUP WILL FOCUS ON SERVING AND HELPING

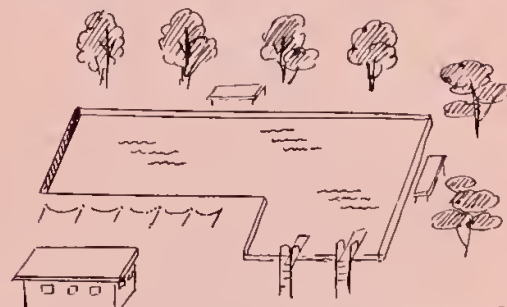
ONE ANOTHER THROUGH A STRESS EXPERIENCE. OTHERS WILL SEEK

A MINISTRY OF SERVING AMONG THE LARGER CHRISTIAN COMMUNITY IN TAIWAN.

WHO CAN ESTIMATE THE VALUE OF SUCH AN OPPORTUNITY?

IT IS OUR PURPOSE TO APPLY THE WORD OF GOD TO DAILY LIVING WITH A VIEW TOWARD GROWING IN THE GRACE AND KNOWLEDGE OF HIM WHO

SERVES



MORRISON ACADEMY POOL

Separate kiddies wading pool too!
A REAL TREAT FOR THE WHOLE FAMILY

After 40 Years in Korea

Moffett Reaches Hwangap

By Pak Yong-pil

In Korea, the 60th birthday or "hwangap" bears significance because a man or woman has completed a full cycle of life. It has been for centuries a custom to celebrate the day in a grandiose manner. But for a foreigner who has spent in this soil his prime time, the birthday adds to another significance, re-collecting his better or happy memories and renewing his determination to serve for this country.

"I've had a wonderful life. I'm perfectly happy with my life here. Since Korea has been my country for the better part of 40 years, I've become accustomed to the lifestyle here," recalled the Rev. Samuel H. Moffett, associate president of the Presbyterian Theological Seminary in Seoul.

The American missionary will celebrate his both birthday today. His Korean friends will hold a special prayer service for him at Youngnak Presbyterian Church at 3 p.m. today.

He was born in Pyongyang, now in north Korea, in 1916, to Samuel A. Moffett, a noted Christian missionary in the early stage of the introduction of the religion to Korea. His family is one of a handful of noted missionary families who devoted themselves to spreading the Christian gospel in Korea at the turn of this century and encouraged the nationalistic cause under the Japanese colonial rule.

He attended the Pyongyang Foreign School. When he reached college age, he went to the United States to study theology and to practice church work. He studied at Wheaton College, Princeton Theological Seminary and Yale University for his Ph.D. In 1945, he was ordained a



Rev. Moffett

pastor of the United Presbyterian Church in the United States. From 1945 to 1950, he served as a missionary in China. He was a faculty member of Yenching University and Nanking Theological Seminary. He was exiled from China in 1951 when the Communists took over control of mainland China. He returned to Princeton Theological Seminary as a faculty member and came to Korea in 1955.

"My first assignment in Korea was to teach the Bible in a small church in Andong, Kyongsang Pukto, for three years," said Ma Sam-rak, as he likes to be called. "Korea is my native place. I hope to be buried in this country."

With regard to the quality of the Korean people, he noted that they are open-minded, hard-working and very proud of their culture. "I hope to be given a chance once more to visit scenic places in north Korea such as Mt. Kumgang and Moranbong, a riverside pavilion in Pyongyang," he said.

He is the author of a number of books on Korean subjects.

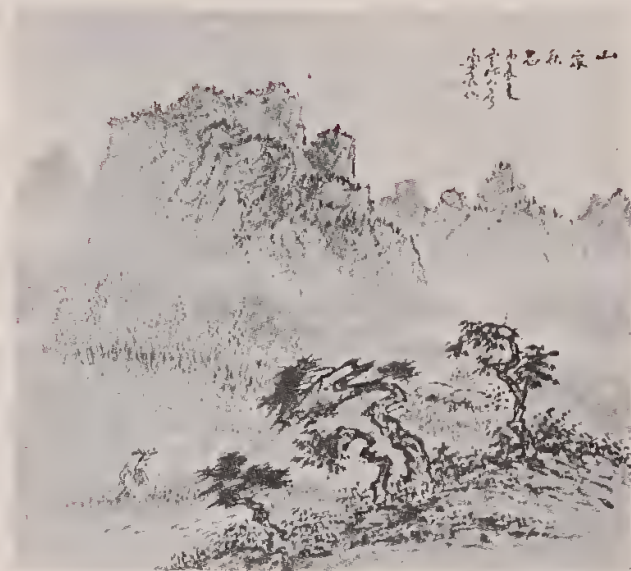
They include "Christians of Korea," "Asia and Mission," and "Joy for an Anxious Age: Bible Study in the Philippines." He is working on another book dealing with the history of Christianity in Asia. The projected book will be published by the Cambridge University Press this August.

It became very difficult to do missionary work in Korea at the time when harsh Japanese authorities forced the Korean people to worship their own national religion "Shintoism," he recollected. No right-thinking Korean, Christian or non-Christian would endure the Japanese brutality, he said.

In spite of harsh Japanese censorship, Moffett observed, there were also remarkable individual efforts by many foreign missionaries to let the world know what was actually happening on the Korean peninsula.

The American missionary-educator has concentrated his efforts on bringing the Korean cultural heritage to the world by contributing articles to the leading newspapers and magazines published in the United States. For example, Moffett contributed some articles to the world-circulation magazine Christianity Today under the topic of the "Western contribution to the Independence Movement of 1919." "What makes the church grow in Korea?" and "Protestant contribution to the Modernization of Korea."

He has collected a number of rare publications and photographs which constitute valuable items for studying early Christian missionary work and the independence movement during the Japanese colonial rule in this country. Among them are



A landscape by Ho Kon

Korea Herald Photos

Gallery Roundup

Oriental Brush Styl Displayed in Lands

Ho Kon, 69, a leading Oriental brush painter based in Mokpo, displays his landscapes at the newly opened Tongin Store Gallery in Kwanhun-dong daily through May 27.

A traditional landscapist, Ho was born of a prominent artistic family. He is a grandson of Ho So-chi, a principal painter toward the end of the Yi Dynasty, and son of P' Mi-sap, also a renowned painter.

Ho is an admirer of especially Mt. W' Yongam and Mt Mokpo, and this reflected in his display. For the gallery (4827).

mountains, ri birds and hu' paintings d' ordinary manipu' exhibi' throu'

An' hair

brate the day in a grandiose manner. But for a foreigner who has spent in this soil his prime time, the birthday adds to another significance, re-collecting his better or happy memories and renewing his determination to serve for this country.

"I've had a wonderful life. I'm perfectly happy with my life here. Since Korea has been my country for the better part of 40 years, I've become accustomed to the lifestyle here," recalled the Rev. Samuel H. Moffett, associate president of the Presbyterian Theological Seminary in Seoul.

The American missionary will celebrate his both birthday today. His Korean friends will hold a special prayer service for him at Youngnak Presbyterian Church at 3 p.m. today.

He was born in Pyongyang, now in north Korea, in 1916, to Samuel A. Moffett, a noted Christian missionary in the early stage of the introduction of the religion to Korea. His family is one of a handful of noted missionary families who devoted themselves to spreading the Christian gospel in Korea at the turn of this century and encouraged the nationalistic cause under the Japanese colonial rule.

He attended the Pyongyang Foreign School. When he reached college age, he went to the United States to study theology and to practice church work. He studied at Wheaton College, Princeton Theological Seminary and Yale University for his Ph.D.

In 1945, he was ordained a



Rev. Moffett

pastor of the United Presbyterian Church in the United States. From 1945 to 1950, he served as a missionary in China. He was a faculty member of Yenching University and Nanking Theological Seminary. He was exiled from China in 1951 when the Communists took over control of mainland China. He returned to Princeton Theological Seminary as a faculty member and came to Korea in 1955.

"My first assignment in Korea was to teach the Bible in a small church in Andong, Kyongsang Pukto, for three years," said Ma Sam-rak, as he likes to be called. "Korea is my native place. I hope to be buried in this country."

With regard to the quality of the Korean people, he noted that they are open-minded, hard-working and very proud of their culture. "I hope to be given a chance once more to visit scenic places in north Korea such as Mt. Kumgang and Moranbong, a riverside pavilion in Pyongyang," he said.

He is the author of a number of books on Korean subjects.

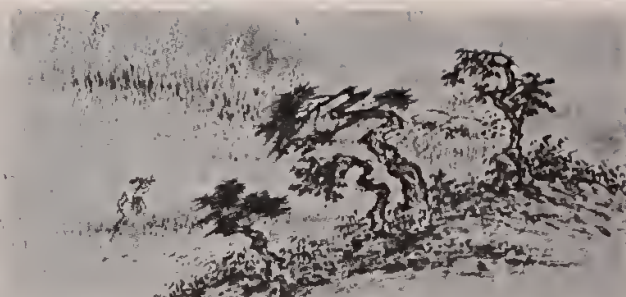
the projected book will be published by the Cambridge University Press this August.

It became very difficult to do missionary work in Korea at the time when harsh Japanese authorities forced the Korean people to worship their own national religion "Shintoism," he recollected. No right-thinking Korean, Christian or non-Christian would endure the Japanese brutality, he said.

In spite of harsh Japanese censorship, Moffett observed, there were also remarkable individual efforts by many foreign missionaries to let the world know what was actually happening on the Korean peninsula.

The American missionary-educator has concentrated his efforts on bringing the Korean cultural heritage to the world by contributing articles to the leading newspapers and magazines published in the United States. For example, Moffett contributed some articles to the world-circulation magazine Christianity Today under the topic of the "Western contribution to the Independence Movement of 1919." "What makes the church grow in Korea?" and "Protestant contribution to the Modernization of Korea."

He has collected a number of rare publications and photographs which constitute valuable items for studying early Christian missionary work and the independence movement during the Japanese colonial rule in this country. Among them are "Korea and the Sacred White Mountain," "Notes on the Imperial Chinese Mission to Korea" and "the History of Korea."



A landscape by Ho Kon

Korea Herald Photos

Gallery Roundup

Oriental Brush Styl Displayed in Lands

Ho Kon, 69, a leading Oriental brush painter based in Mokpo, displays his landscapes at the newly opened Tongin Store Gallery in Kwanhun-dong daily through May 27.

A traditional landscapist, Ho was born of a prominent artistic family. He is a grandson of Ho So-chi, a principal painter toward the end of the Yi Dynasty, and son of H. Mi-sap, also a renowned painter.

Ho is an admirer of especially Mt. W. Yongam and Mt. Mokpo, and this reflected in his display. For the gallery (4827).

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4-Day Gala

Yongosan Carnival Fun

Seoul, Korea

Feb. 20, 1976

Dear Carol:

I have intended writing you for a very long time and now that I have some time while riding the 서울 지하철 to Tongje will make good on that intention. That is not to say that you can read it. The train is jiggling quite a bit.

You have probably heard of the death of Joan Underwood, young Horace's mother. It was a great shock to all of us and a tremendous loss and sorrow. They were in New York on a 3-mo. furlough when she became ill & died a week or so later of a ruptured esophagus. Horace will return on schedule on March 6th.

The book you sent to me by Linda Clark is now being trans-

lated by my family in prayer. Sure hope the right thing will open up for Bill & something he will really be happy with. Give the guys a big hug for me.

Love,

Eileen

P.S. How's the tennis? I play 2 or 3 times a month. Hope to play more often this Spring.

Moyett
Presby. Mission
C.P.O. Box 1125
Seoul, Korea



AÉROG!

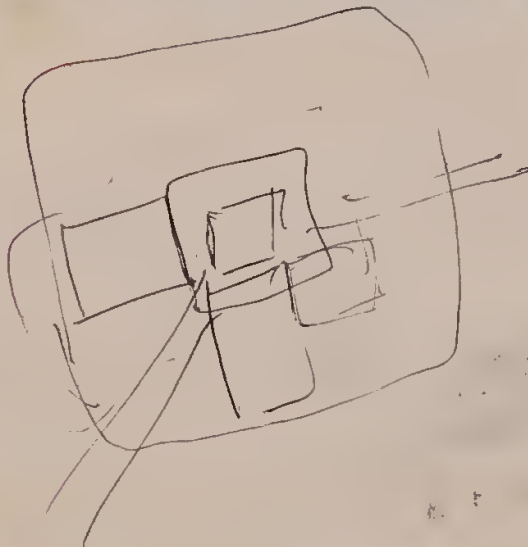


Mrs Bill Shaw
111 Holden Green
Cambridge, Mass. 02138
U.S.A.

PAR AVION
항공우편

370 11th
Ave.
18018

Nothing may be contained in or attached to this letter.
이 우편물에는 아무것도 넣지 못하며 첨부하지도 못합니다



1976

지도자

삼탄 법인 대한청소년성경구락부

본부장의 동정



지도자

□ 1976. 5~6호 □

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권 두 언



성 바울은 교회에 보낸 서신들 중에서 그 자신을 포함한 진실한 그리스도인들은 누구나 다 하나님의 비밀을 맡은 청지기라고 하였다. 우리는 먼저 고린도전서 3장 끝맺는 부분과 4장의 첫부분을 주의깊게 보아야 할 필요성이 있다. 바울사도는 당시의 그리스도인들에게 그들 주변에서 흔히 볼수있는 가치의 기준을 수락에서는 안된다고 언급하였다. 만약 어떤 사람이 생각하기를 자기 자신이 지혜롭다고 생각 한다면 그 기준은 어디까지나 자기가 살고 있는 자기 문화의 바탕에서 보는 것이며 그러한 사람은 결국 그러한 입장에서 지혜를 고집하게 된다. 이러한 입장에선 지혜란 어리석은 것이 된다고 하였다. 그 이유는 진실한 의미의 지혜란 하나님과의 깊은 관계를 가지는 것이며 한결음 더 나아가 하나님과 인격적인 관계를 깊이 가지고 대화할 수 있는 경지에 들어가는 것을 의미하기 때문이라고 이야기 하였다.

바울사도는 인간의 지혜를 통해서 하나님의 음성을 들을 것이 아니라 하나님의 말씀의 소리를 통하여 들으라고 하였다. (갈 1:11, 12절)

바울은 강조하기를 “여러분들은 인간지도자에게 속한 것이 아니라 는 점을 기억해야 됩니다. 나에게 속한 것이 아니며 아볼로에게 속한 것도 아닙니다. 뿐만 아니라 어느 교회의 지도자에게 속한 것도 결코 아닙니다. 여러분은 결국 그리스도에게 속한 것이며 하나님께 속한 것입니다” 라고 하였다.

여러분은 하나님의 청지기이다. 바울은 고린도전서 4장 초두에서

하나님의 비밀을 맡은 청지기

마 애 린 본부장

우리 그리스도인 교사는 모두 그리스도의 청지기이며 하나님께서 우리에게 맡겨주신 이 비밀을 가르쳐줄 책임이 있다고 말씀하였다.

위에서 언급한 말씀을 봐서 우리 그리스도를 믿는 교사, 특별히 성경구락부 지도자인 우리들에게 하려고 하는 말씀이 무엇인가? 우리가 하나님의 청지기가 아닌가? 우리는 세상이 알지 못하는 신령한 신비를 알고 있지 않은가?

하나님께서 여러분과 나를 부르셨다. 그리고 하나님은 우리에게 중요한 책임을 맡겨 주셨다. (디도서 1:3) 우리는 그의 부름에 응한 것이고 그 책임을 수락하여 일하고 있는 것이다. 우리는 그의 뜻에 우리의 자의적인 동의를 한 것이다. 우리는 성스러운 약속을 지켰다. 자, 이제 우리는 세상의 지혜의 부름에 귀를 기울일 것이 아니라, 하나님의 부름만을 들을 수 있는 태도가 필요하다. 그는 우리 이상으로 잘 알고 계시기 때문이다. 우리들은 하나님의 능력과 권위아래 있으며 그에게 속해 있다.

전국에는 하나님께서 우리에게 돌보라고 맡겨주신 60,000여명의 젊은 청소년들이 있다. 우리들은 이들의 가르침을 위탁 받았고 동시에 그가 우리에게 말씀을 통하여 보여주시고 깨닫게 해주신 하나님의 신비를 전해 줄 책임을 부여 받았다. 자, 우리함께 다같이 하나님께서 우리에게 맡겨주신 이 성스러운 책임을 다하기 위하여 우리의 삶을 투신하자.

일어나라 빛을 발하라



(이사야 60:1-3)

이 기 혁 목사

주전 770여년에 이사야란 대선지자가 일어났다. 인간의 구주이신 메시야가 나타나실 것을 예언하는 때는 벌써 새시대의 여명이 동터오고 있을 때인 것이다.

죄악으로 어두워진 이시대에 “일어나라 빛을 발하라”고 웨치는 소리는 여호와와 성읍, 다윗의 왕도, 성전이 서 있는 곳 예루살렘에 메시아의 영광이 임할터이니 시온은 “일어나라 빛을 발하라” 즉 하나님의 영광을 반사(反射)시키라는 긴급명령을 전달시키는 소리인 것이다.

하나님의 영광에 대한 반사의 소리

은 세상이 전시대의 흑암중에 잠겨있었으나 이제는 열방이 먼곳에서 새시대의 빛을 보리라는 예고도 되는 것이 틀림없다. 다시말하면 죄악으로 어두워진 이시대에

기독교인들은 “일어나서 복음의 빛을 발하라”는 말과 같은 뜻이라고 나는 생각한다.

실로 이 말씀은 하나님이 우리의 양심을 두드리시는 지상명령을 발하신 것이라고 생각함이 더욱 복될 것이다.

역사의 깊은 밤이 도래

현하 물질문명이 발전하면서 죄악과 고민이 더 깊고 커져가는 것도 사실이다. 역사가 아놀드 토인비는 “역사의 깊은 밤이 도래되었다”고 말했다. 이 말씀은 누구도 시인할 것이다. 그러므로 우리교회는 이런때에 일어나서 복음과 생명의 빛을 발휘할 시기가 아닐까? 하고 깊이 생각할 때인 것이다.

사도바울은 로마서 13:14절에서 “너희가 이 시대를 알거니와 자다가 깰때가 벌써되었으니 이제는 우

“일어나 빛을 발하라”

리의 구원이 처음 믿을때 보다 가까웠음이니라 밤이 깊고 낮이 가까왔으니 그러므로 우리가 어두움의 일을 벗고 빛의 갑옷을 입자”라고 하였다.

태양이 동편에서 떠오르기 전에는 먼저 캄캄한 밤이 되면서 동쪽에는 새벽(계명성)이 떠서 여명이 펴지면서야 태양이 떠오른다.

새시대의 빛을 발휘한 사람들

참빛 되시는 예수께서 유대땅에 탄생하시기전에 새벽처럼 이사야와 예언자들이 새시대의 여명을 발휘하였다. 로마에 그리스도왕국이 서기전에 사도들과 전도자들이 그나라에 여명을 비추었다. 영국도 그랬고 미국도 그랬고 우리 한국도 일찍 토마스 목사의 순교와 91년전 언더우드 아펜젤라 등 선교사들이 속속히 들어와서 빛을 발하고 있었을 때에 일본의 박해와 공산당의 포학이 그리스도의 광채를 가져올 수 없게 하였다.

활발히 전개되어야 할 복음화운동

그러나 1970년대에 들어와서는 과거 2,000년 교회 역사위에서 세계가 주시하는 복음화운동이 유달리

활발하게 전개되어가고 있지 아니한가? 이때가 우리 기독교인 모두 총동원하여 “일어나라 빛을 발하라”는 깃발을 높이 들고 결전장으로 돌격하는 용사의 태세를 갖추어야 하지 않겠는가? 오늘이 곧 이 구호를 힘차게 부르면서 복음과 생명의 빛을 발휘할 기회가 아닌가? 우리 주님은 일어나라고 세가지 계층의 사람들에게 웨치셨다.

첫째, 죽은자에게 웨치셨다

(눅 7:14)

우리 주님은 나인성 과부의 아들의 장의체를 붙잡고 “청년아 일어나라”하시니 곧 일어났다. 또 누가 8:54의 아이로의 죽은 딸의 손을 붙잡고 “아이야 일어나라”하시니 곧 일어났고 나사로가 무덤속에서 썩어 냄새나는 것을 보시고 “나사로야 일어나라”하시니 일어났다.

둘째, 병든자에게 웨치셨다

(막 2:9)

예수님은 중풍병든자에게 “일어나 네상을 가지고 집으로 가라”하시니 곧 일어나 상을 가지고 갔다. (막 3:3) 또한 손마른 사람에게 “한가운데 일어서라”하시니 곧 일어섰다.

셋째, 잠자는 사람에게 위치했다. (마 26 : 46)

셋째마네 동산에서 잠자는 제자에게 “일어나라”하시니 일어나서 같이 나가셨다. 사도행전 12 : 7절에 옥에 갇혀서 잠자고 있는 베드로의 옆구리를 쳐서 깨워 가로되 “급히 일어나라”하셨다.

일어나라는 의미

위의 세제층의 사람들에게 “일어나라”고 위치신것은 오늘도 마찬가지라고 할 것이다. 초대교회의 사도요한의 말씀이 생각난다. (계 3 : 1-이하) 사데교회에게 “살았다 하는 이름은 가졌으나 실상은 죽은 자로다” 그러므로 네가 어떻게 받았으며 어떻게 드렸는지 생각하고 지키며 회개하라고 경고하셨다. 죽으면 호흡이 끊치고 몸이 식고 활동이 쉬며 썩은 냄새가 난다. 또 병들면 무기력하고 의욕이 떨어지고 절망이 생기고 세상이 귀찮고 신경질이 나서 싸우자고 성내기를 잘하지 않는가?

또 졸고 잠에 취한 사람은 정신이 몽롱하고 자고 졸고만 싶고 귀한 것도 모르고 천한 것도 모른다. 바다에서 피곤하여 깊이 잠든 사람

은 상어가 와서 다리를 찢아가도 모른다고 한다.

오늘날 우리나라교회 아니 신자들, 교직자들, 기독교생들, 그리고 우리 성경구락부운동은 어떤가? 죽은 듯이 아니 병든자 같이 깊이 잠든자 같은 상태로 있지 않는가? 영혼의 양식인 하나님의 말씀을 꿀처럼 달게 먹고 싶어하는가? 생명의 호흡과 같다고 하는 기도운동이 새벽공기를 마시는 기쁨과 즐거움보다 더힘차게 일어나고 있는가? 운동가들이 한참 고된 운동을 하고 나서 통쾌감을 느끼듯이 전도사업 봉사활동에 참 통쾌감을 느껴보는가? 나의 영적생활, 진정한 삶의 생활에서 내가 죽은자가 아닌가? 병든자가 아닌가? 잠자는자가 아닌가? 우리는 깊이 반성하여야겠다.

일어나 빛을 발하는 한국교회

초대부터 우리주님 다시오신다는 경고는 계속하며 왔지만은 아직도 주님은 오시지 않았다. 그러나 언제든지 오시기는 확실히 오실 것이다. 그때가 언제가? 징조가 있다고 하신 말씀대로 이루어지는 것을 보면 “인자가 문앞에 이른줄을 알라”고 하셨다. (막 13 : 29) 이때는

<p. 12에>

성경구락부 운동과 지도자의 사명의식



김 찬 호 목사



성경구락부 운동은 일반교육과 달리 특수한 이상과 목표가 있음으로 이 운동의 창설당시부터 현재와 미래에 이르기 까지 이에대한 특별한 사명의식을 갖지 않고서는 존재할 수도 없었다. 또한 그렇게 발전할 수도 없었을 것으로 생각되며 불우 청소년을 위한 헌신적인 지도자가 있어야 했으며 또한 이들에게 신앙적인 인물을 만들기 위해서는 신앙적인 전도의 사명감이 필요로 하였다. 그러나 이 사업은 여러가지 악 조건이 많았고 어려운 시련도 있었지만 불우아동을 돕고 청소년의 선도와 그들에게 전도하는 기본 이념과 목표가 있기 때문에 지금까지 이운동은 계속 발전하여 온 것이다. 이같은 정신을 가진 지도자가 있는 한 이 사업의 형태와 방법은 다소 다르다 할지라도 뜻하는 바 이 운동은 더욱 발전할 것으로

생각된다. 문제는 지도자의 구락부 근본정신 이해 여하에 따라 이운동의 성패가 좌우 될 것이다.

1. 성경구락부 운동의 과거

1929년 평양에서 권세열목사(선교사)로 인하여 성경구락부가 창설되었던 당시에서 몇가지 이상을 찾아 볼 수 있다.

그 첫째는 교회에 나오는 소년들에게 개척구락부라는 이름 밑에서 새로운 방법에 의해 예수그리스도의 유년시대의 성장모습(누가 2:52)으로 종교 지옥 체육 봉사 등의 원만한 4대생활 훈련을 통하여 전인적(全人的) 인간육성에 큰 비중을 두었다. 그리고 또 하나는 1930년 어느 추운 겨울 저녁 집없이 거리에서 방황하는 여섯명의 거지를 평양 광문서점 2층의 따뜻한 방에서 쉬게 했다.

이들이 매일 찾아 왔으며 그들에게 신앙생활 지도와 일반 학과를 교육하고 유희(소창)등을 가르친 것이 구락부 운동의 동기였다. 이 짙막한 성경구락부 운동을 통하여 그 성격과 이상이 밝히 드러나있다.

1) 그리스도 상을 이루는 종교, 지욕, 체육, 봉사의 원만한 인격 훈련 즉 전인적 인간 육성을 위한 교육이었다.

2) 불우한 청소년 가정환경과 사회환경이라는 문제 때문에 진학의 길을 잃고 있는 그들에게 일반교육도 실시해서 그의 필요한 지식을 추구하는 요구에 적응시켰다는 점

3) 그리고 셋째는 그들에게 육체적인 것만을 위하지 않고 마음에 그리스도를 심어주는 철저한 신앙 지도를 하였다. 이런점을 종합하여 보면 당초의 성경구락부 운동은 그리스도적인 인격 양성을 위한 운동이다. 여기에 종교 교육, 교육사업, 자선사업등의 중요한 목적이 있었다. 이 귀한 이상과 목적에 동의함으로써 유능한 지도자가 여기에 투신하게 되어 구락부사업이 발전하게 된 것이다.

2. 성경구락부 운동의 현재와 미래

현재 구락부 운동은 한마디로 수

난기라 할 수 있다. 너무나 급변하여가는 세대라 어느 것을 어떻게 따라가야 할지 방향감각마저 상실할 지경이다. 교육이란 한세기 앞을 전망하고 세계적 인간적 큰 안목에서 교육정책을 수립해야 할 것이나 너무나 많이 변경되는 실정이고 특히 근래에는 학교 교육의 부조리를 제거한다는 뜻에서 당국에서 실시한 학교행정 감사에 자극을 받아서인지 교육 현장은 너무나 이질적인 분위기에 사로잡혀 현실타개와 무사안일주의에 급급해 있는 것 같다. 일을 할려면 먼지는 묻게 마련이고 또한 멀면 먼지 안나는 법이 없으니 모든일을 책임지고 활동하는 사람의 마음을 이해할 수있어야 하겠다.

성경구락부는 불우한 청소년을 위한 선도에 일익을 담당하고 그들을 위하여 최선의 봉사를 다하고 있다. 그러나 교육법이라는 이유에서 우리 구락부 운동에 다소 시련이 따르게 되었다. 물질과 시간과 정력을 바쳐가며 우리겨레를 위한 고귀한 희생에도 외면당하는 오늘 의 현실에서 그 아름다운 뜻마저 회의해져가는 형편이다. 성현 페스타롯지의 생애 비할때 아직도 감수해야할 여지도 많다. 위대한 지도자는 장기적인 미래를 전망하며 현

제 충실하게 교육하는 그 자체가 가장 중요하기 때문이다. 청소년들의 미래를 전망할때 더욱 분발하여 강력하게 타개해야할 문제라고 생각된다. 성경구락부 운동은 참된 신앙과 구락부 이념을 가진 지도자에 의해 앞으로 더욱 발전될 것이다. “가난한 자들은 항상 너희와 함께 있거니와…….”(마 26 : 11) 우리 앞에는 구락부운동이 필요로하는 약자의 음성이 우리의 도움을 구하게 될 것이다. 성경구락부의 형태와 방법은 다소 바뀌워질지라도 이 운동이 필요로하는 일은 앞으로 더욱 많이 있을 것이다. 뜻 있는 지도자들이 힘을 모아 사심없이 연구할 때 반드시 강도 맞은 사마리아인의 부르짖는 소리를 듣게 될 것이다.

3. 지도자의 사명의식

성경구락부 운동은 비영리적 운동이요, 뜻 있는 사람들의 규합으로 이루어져 나가는 운동이다. 그러므로 이 운동의 성패는 지도자 책임수행 여하에 달려있다. H. Richard. Niebuhr는 「책임을 지는 자기」라는 저서에서 그는 “사회에 대해서 그리고 시간과 역사에 대해서 책임을 지는 자기”란 점을 강조했다. 이와 같이 우리 성경구락부 운동도 지도자의 사명과 책임의식에서만 존재

할 수 있는 것이다.

1) 지도자의 이상

성경구락부 지도자는 일반 문교부에서 규정한 자격만 구비했다고 이 구락부 운동의 사명을 감당 할 수 없다. 기독교 신앙생활의 경험 이 필요하다. 사실 지도자는 자기가 가지지 못한 것을 남에게 줄수 없다. 그리스도의 영에 이끌리는 생활을 하지 않으면서 남에게 그렇게 하라고 강요해도 별로 효과가 없다. 위대한 지도자 바울사도는 “그리스도의 사랑이 나를 강권한다”고 말하므로 그리스도의 형상이 그의 생활의 중심적인 역활이었다는 것을 제시해주고 있다.

배의 나침판과 해도와 신장이 필요하듯이 성경구락부 지도자는 지도자로서의 신학이있고 교육철학과 방법이 있어야 한다.

2) 지도자의 사명

교육이란 직책은 사명감 없이는 불가능한 일이다. 이런뜻에서 교사보다 교육자보다 지도자란 점이다. 교사는 직업적으로 교단에서 실제 교편을 잡고 종사하는 사람이다. 교육자는 정신적 도덕적 인격적으로 일반사회에서 교화와 감화를 주는 모범적인 사표가 되는 사람을 말한다면 지도자는 그 개인의 모든 생활을 지도하는 더 큰 비중의 역

활을 해야 할 책임이 있는 것이다. 그의 종교적문제, 지적문제, 신체적문제, 사회에 대한 적응문제등 입체적으로 지도해야 하는 사명이 곧 구락부 지도자인 것이기 때문이다.

3) 지도자의 지도력

지도자는 학생들에게 지식을 타율적으로 전달하는 직분만 맡은 것이 아니라 학생들의 생활에 참여하면서 그들을 기독교교육의 궁극적 목적을 같이 수행해 나가야 한다. 지도자는 열정적으로 다른 사람의 문제를 지체없이 이해하고 그 일을 자기 자신의 일같이 여기면서 이에 응할 수 있는 지도력이 필요하다.

그리고 그들의 문제를 해결하는데 도움이 될 효과적인 생각을 구체적으로 하여주는 배려의 태도와 명

량하고 성실하며 민첩과 독창적인 명쾌한 성격이 필요하다.

4) 지도자의 자질향상

교육은 인간을 바로 형성하는데 중요한 역할을 하는 것이므로 침체없이 발전하고 있는 시대에서 책임 있는 지도자는 늘 자질 향상을 위해 무한한 노력이 필요하다. 언제나 계속 연구를 등한히 해서는 안된다. 나의 침체는 학생들에게 그대로 거울과 같이 반사되기 때문이다. 언제나 자신의 새로운 작성과 자각과 사명의식을 갖기 위하여 정기적으로 연구와 학습지도 준비 및 교안 작성을 철저히 해야하며 지도자 월례회, 연구회, 수련회, 강습회 같은데 늘 참여하여 계속교육 습성을 가져야 할것이다.

< p. 8으로 부터 >

사람들의 입에서 “말세다 세상이 다됐다”는 말을 너무 많이 자주 듣는다. 참으로 인자가 문앞에 이른 때가 아닌가.

이때 모든 기독교인자들은 일어나서 빛을 발휘하지 못하면 공산당의 밤이 될까 두렵다. 한국은 기독교 국가가 못되면 공산당의 국가가 될 위험성이 막대한 것이다. 수년내에 기독교국가를 이룩하지 못하면 코

메르와 월남의 난을 면하리라고는 누구나 장담할 수 없다.

이때가 예수그리스도를 꼭 영접 할때인 것이다. “일어나라 빛을 발하라” “자든 잠을 확실히 깨어 모두 일어나자 그리스도의 빛을 발휘하자” 아멘



신앙생활 입문 ①

전 경 연 박사

제 1 문 생의 의미를 찾는 길이 무엇입니까?

답변 : 생의 의미를 찾으려면 예수 그리스도를 만나야 합니다. 사람은 한편으로 쉽게 행복을 찾기도 합니다. 돈을 벌거나 소원하던 지위를 얻었을 때나, 또 따뜻한 친구의 매접을 받든지 사랑의 대상을 얻으면 보람을 느낍니다. 그러나 우리의 삶속에는 몰아낼 수 없는 어두운 그림자가 덮여 있고, 슬픔, 고통, 원수짐, 실패, 공포, 불안따위가 성가시게 찾아옵니다. 그럴 때마다 우리는 불행, 고독, 허무를 느끼며, 넘고 넘어도 다시 험한 산이요 죽어가는 것도 혼자라고 느껴집니다. 그래서 우리는 우리의 생을 전환시키며, 어떠한 곤경에도 위로가 될 인격자를 찾게 됩니다.

이 일을 실현해 줄 분은 인간의

가장 깊은 나락(奈落)에 까지 내려가셨다가 모두를 회복하고 완성하신 예수 그리스도이십니다. 그리스도는 아직 남아있는 사랑의 줄을 불행한 우리의 삶의 깊이로 이어주시며, 우리 자신속에 아직도 남아서 빛나고 있는 귀한 능력과 가치를 밝혀주시며, 또한 아직 남아 있는 우리의 결단의 시간을 붙잡게 해 주시며, 진정하게 우리를 살려주는 미래를 열어주십니다. 예수 그리스도를 한시 바빠 만나십시오. 그가 우리를 모든 속박에서 해방시켜 주시고, 우리를 다정하게 불러주시고, 자신과 세계를 바르 볼 수 있는 빛을 비추어 주십니다.

참고성경 : 롬 14 : 7-9, 7 : 24-25,

시편 39 : 7, 히 13 : 8 벨

전 2 : 9, 요 8 : 34, 36, 마

태 10 : 29-30, 롬 8 :

38-39.

제 2 문 기독교는 간단히 말해서 무엇입니까?

답변 : 예수 그리스도라는 분으로 시작된 운동으로서 그를 믿고 그에게 예배드리며, 그가 맡긴 사명을 실천하는 모든 활동과 기구를 총칭합니다. 그것은 성경과 교리의 전통과 일정한 활동의 방향을 가집니다. 이러한 기본적 요건에 모순되거나 임의로 사람의 목적을 위해서 그리스도의 이름을 붙여서 세운 기관이나 운동은 기독교라 부를 수 없습니다. 그래서 기독교 선교의 바른 길을 찾으려는 신학의 노력이 있게 됩니다.

참고성경 : 마태 5:13-16

제 3 문 그리스도의 교회는 왜 존재합니까?

답변 : 예수 그리스도를 믿는 사람은 생각으로만 믿는 것이 아닙니다. 그가 믿기를 작정한 날부터 믿는 사람들이 모인 교회의 일원이 됩니다. 그래서 믿음의 고백을 같이하고, 서로 사랑하고, 밝을 향하여 그리스도를 전하는 일에 참여합니다.

혼자 성경을 읽고 마음으로 믿는

것으로는 그리스도인으로 불완전합니다. 그는 교회를 통하여 믿음을 공표하고 그리스도의 진리와 사랑을 전하는 일에 공적으로 책임져야 합니다. 이일을 위해 교회는 존재합니다.

참고성경 : 마 10:40-42, 엠 2:14-22, 5:26-27, 행 2:1-36

제 4 문 그리스도의 복음이란 무엇입니까?

답변 : 가난한 자가 복되고, 우는 자가 복되고, 온유한 자가 땅을 차지할 것이라는 등의 예수 그리스도가 전한 기본소식을 말합니다. 실제로 그리스도를 통하여 일어난 일 곧 죄인이 의롭게 되고, 악에게 팔린 자가 속량을 받고, 구원에 이른다는 소식은 기쁜 소식입니다.

이 예수 그리스도의 사실은 바로 구약의 사람들이 오래 기다린 일로서 하나님은 은혜스러우시다고 증거했던 것이 성취된 것이며, 사도와 전도자들을 통하여 세상 끝까지 전하라고 맡겨진 소식으로서 이것이 복음입니다.

참고성경 : 요 1:14-17, 엠 2:4-9, 롬 4:5, 눅 21:33, 히 2:2-3, 벧전 2

:22, 롬 1:16, 5:6-8,
사 61:1-6

제 5 문 성서란 어떤 책입니까?

답변 : 성서는 하나님의 말씀으로
서 예언자와 사도들이 성령의 인도
에 의하여 기록한 책입니다. 세상
의 다른 책과 같이 성서는 그 말과
논리에 의하여 설득하지만 세상에
하나님의 뜻과 구원의 사실을 말해
주는 책은 이것 뿐입니다.

성서는 구약과 신약으로 나뉘어
지고, 구약은 39책 신약은 27책을
포함하며, 각각 다른 인물들에 의
하여 오랜기간 동안에 쓰여진 것입
니다. 그러나 한가지 연속된 사실
을 증거합니다. 신약은 예수 그리스
도를 하나님의 제시의 사실로 증
거하며 복음을 가르쳐주며, 구약은
이것을 예고하고 준비한 것입니다.

참고성경 : 히 1:1-2, 1요 1:1-4,
엡 3:3, 5, 딤후 3:16,
눅 22:20, 요 20:31

제 6 문 하나님의 말씀을 받는
길이 무엇입니까?

답변 : 성경 말씀을 이해하고 그
것이 지시하는 방향으로 생활하는
것입니다. 하나님의 말씀을 하나님

께서 친히 내게 일러주시는 말씀으
로 받는데는 신앙이 있어야 합니다.

참고성경 : 롬 3:9-31, 요 8:48
-59, 9:1-7

제 7 문 신앙이란 무엇입니까?

답변 : 우리는 사람이기 때문에
하나님과 직접 사귄수 없습니다.
구약에서는 하나님의 위엄을 직접
감촉한 사람은 죽었습니다. 그래서
죄 많고 부정한 인간은 하나님이 자
신을 나타내시는 방법을 따라서 그
를 찾고 그를 섬겨야 합니다.

신앙은 먼저 하나님이 자신을 나
타내신 그 방도를 아는 것입니다.

다음은 신앙은 그를 신뢰하는 것
입니다. 그분이 우리의 생명과 세
상의 모든 일을 다 다스리는 것을
믿고, 모든 일에서 그를 신뢰하는
것입니다.

셋째로 신앙은 온 세상을 향하여
그를 믿는 것을 고백하는 것입니다
또 그것은 예수 그리스도라는 인격
과 불가분한 관계에 있습니다. 믿
음은 또 우리를 새출발 하게 하는
것입니다. 그것은 자유한 사람이
된다는 것과 같습니다.

참고성경 : 히 11:1-40, 롬 3:21
-31, 4:1-25, 약 2:

19



가장 위대한 기도

(마태복음 6:7-13)

마 애 린 본부장

복음서중에서 기도의 필요성을 이야기 할 때 예수님의 기도를 능가할 다른 기도가 없습니다. 이 기도를 우리는 일반적으로 주의기도라고 합니다. 그러나 이 기도는 사실상 우리 주님의 기도가 아니며 그 자신이 홀로 기도하신 것도 아닙니다. 그의 제자들에게 가르쳐주신 기도입니다. 이기도는 일반적인 기도와 다른 특징을 지닌 유일한 기도입니다. 이기도는 솔직한 표현으로 서술된 기도이며 간결하면서도 짜임새 있게 잘 배열되어 있고 우리의 관심을 이끄는 기도입니다. 이기도는 신앙의 표현이며 찬양인 동시에 우리 전체를 하나님 앞에 드려서 그의 뜻을 우리 안에서 그리고 우리를 통해서 이루기위한 기도입니다.

이기도는 크게 두부분으로 나눌 수가 있는데 그 첫째 전반 부분은 하나님과 관계되어져 있습니다. 다시 말하면 하나님의 영광을 나타내는 것입니다. 그 둘째 후반 부분은 우리 인간에게 관한 것입니다. 즉 우리 인간이 필요한 것을 위하여 기도드리는 것으로 영육간의 문제를 다 충족시킬수 있는 것을 위한 기도입니다.

그 기도의 내용은 매일먹고 살아야 할 양식의 문제, 용서에 관한 문제, 하나님의 보호에 관한 문제들입니다. 이 두 부분의 기도는 다같이 단순하게 전개되어 집니다. 제일 먼저 하나님의 이름을 부르면서 기도의 서두가 시작이 되고 시작된 기도의 뒤를 이어서 내용들이 연이어 집니다. 다음으로 끝부분은 송영

입니다. 그러나 대부분의 성서에서는 이 송영부분이 나타나지 않고 있습니다.

우리 아버지

Robert Simpson은 “초대교회 기도의 해석”이란 자기의 책중에서 다음과 같은 말씀을 하셨습니다. “우리 아버지”라고 우리가 그에게 기도드릴 때에는 자녀의 수가 아무리 많을지라도 그 아버지께서는 자녀에게 필요한 것을 주실뿐 아니라 또 보호해주신다고 하였습니다.

성서는 예수님과 아버지 사이의 관계가 절대적으로 유일함을 우리에게 가르쳐주고 있습니다. 예수님은 하나님 아버지와 유일한 관계를 가졌으므로 확실히 우리를 이 기도 안에 포함시키고 있습니다. 그리고 복음서는 하나님을 아버지라고 부르고 있는자들이 하나님과의 관계에 있어서 동일함을 가르쳐 줍니다.

예수께서 복음서에서 하나님을 아버지라고 이야기한 곳을 찾아보면 언제나 그의 제자들에게 사용한 용어입니다. 다시 말하면 군중을 향하여 이 용어를 사용하신 것이 아니라 소수의 무리들, 그리고 친밀한 관계를 가진자들에게 사용했습니다. 예수께서 제자들에게 이리시기를

“너희만이 하나님을 아버지라고 부를수 있는 권리를 가진 것이다”라고 하셨습니다. 그리고 그의 제자들에게 다음과 같은 기도를 가르쳐 주셨습니다.

하늘에 계신 우리 아버지

우리가 기도드릴때 “나의 아버지여”라고 기도드리도록 가르쳐주시지 않았습니까. 기독교인은 누구나다 형제이기 때문에 남을 생각지 않고 자기 자신만을 위하여 이기적 기도를 드릴수 없습니다.

이름이 거룩히 여김을 받으시오며

우리가 잘 아는데로 히브리 사람들의 풍습에는 사람의 이름은 그 사람의 인격을 나타내는 것입니다. 구약성서 레위기 22장 31-32절과 이사야 29장 23절을 읽어보면 이스라엘이 제명을 순종함으로 하나님의 이름을 거룩하게 하였습니다. 그러나 반대로 불순종함으로 하나님의 이름을 욕되게 하였던 것입니다. 기독교인은 누구든지 다 그리스도의 명성을 떨쳐야할 책임이 있습니다. 우리들의 매일 생활가운데서 아버지의 이름을 거룩하게 할 것인가 또는 망령되게 할 것인가라는 문제가 생기게 됩니다. 뿐만 아

니라 우리의 모든 하는 일들이 그의 이름을 거룩하게 하기 위하여서 해야됨을 보여줍니다. 주일날에 행하는 모든 일이나, 말씀을 배우고 읽는 일이나, 백성들속에서 사는 모든 것입니다. 이름을 거룩하게 하는 일과 관련되어야 합니다.

우리가 하나님의 이름이 거룩하게 되기를 기도드릴때 그는 우리에게 하나님의 특성인 거룩함을 점점 더 나타내 보여주시며 거룩함이란 하나님의 것이며 그로부터만 오는 것을 알도록 해주시는 것입니다.

나라이 임하옵시며

신약성서에서 “하나님의 나라”라는 이용어는 보다 넓은 의미를 포함하고 있습니다. 첫째로 원자계로부터 천계에 이르기까지 모든 만물과 자연계를 포괄적으로 의미하고 있다고 보는 견해입니다. 이것은 곧 하나님의 절대자로서의 통치를 말하는 것입니다.

그러나 하나님의 나라에 관한 두 번째의 관점은 그리스도를 통하여 거듭난 새로운 존재들을 그의 왕권과 영광으로 다스리는 그 나라를 의미한다는 견해이며 셋째의 견해 즉 하나님의 나라는 앞으로 닥아올 최후의 왕국 영원한 왕국을 의미하는 것이라고 보는 견해입니다.

나라이 임하옵시며

이 말은 위의 두번째와 세번째의 의미와 가까운것 같습니다. 하나님의 나라의 시민이 된 우리는 그 책임을 완수해야 합니다. 우리들은 성령의 도우심으로 예수 그리스도안에서 마지막 승리의 첫 열매를 얻었습니다. 그러나 우리는 이 영광스러운 성취를 기다리고 있으며 이기다림의 소망가운데 그리스도인의 열정적인 기도를 계속해가고 있는 것입니다.

뜻이 하늘에서 이루어진것 같이 땅에서도 이루어지이다

이러한 기도를 드린다는 것은 열 빠진 생각이 아닐까요? 우리가 기도를 드리든 아니드리든 하나님의 뜻은 이루어질 것이 아닙니까? 저는 Robert Simpson 박사의 하나님의 뜻에 대한 그의 해석을 인용하려고 합니다. 그는 헬라어 두단어로서 우리에게 하나님의 뜻을 설명해주고 있습니다. 그 첫째는 하나님의 뜻이란 취소할 수 없는 하나님의 섭리를 의미한다고 하였으며 둘째는 그의 소원, 욕망속에 내재해 있는 그의 뜻을 의미한 것이라고 하고 있습니다. “텔레마”라는 두번째의 의미를 표시하는 헬라어

동사가 바로 이 주기도 가운데 사용되고 있다는 사실입니다.

뜻이 이루어지이다 라고 우리가 기도드릴때 이 의미는 곧 하나님의 계획과 요구가 실현되도록 우리들이 기도드리고 있는 하나님의 뜻에 부합되게 하는 은혜주시기를 위한 기도이며 이것은 우리의 삶속에 계속 이루어 나가는 것을 의미합니다

우리에게 일용할 양식을 주시옵고

이말의 뜻은 “오늘을 위하여” 또는 “내일을 위하여” “꼭 필요한”이란 말의 뜻입니다. 양식이란 인간이 살아가는데 있어서 없어서는 안되는 최소한의 것을 의미합니다. 때때로 이 양식은 영적으로 설명되기도 합니다.

다시 말하면 영혼을 배불릴 수 있는 빵을 의미하는 것입니다. 우리의 육체는 하나님의 생명을 이어받았습니다. 그렇기 때문에 우리의 삶은 하나님에게만 의존해야 합니다. 다시 말하면 하나님을 깊이 믿고 의지하는 기독교인의 삶만이 이같은 기도를 드릴수 있고, 이같은 기도를 드리는 사람은 미래에 다향을 불안에서 구출을 받게되는 것입니다.

종교개혁자 루터는 이기도는 나

에게 일용할 양식을 주옵시고 라고 기도하는 자기 중심적인 기도에 대한 경고로서 우리에게 일용할 양식을 주옵시고라고 설명하고 있습니다. 그는 계속해서 말하기를 하나님은 우리가 이러한 기도를 드리지 않아도 일용할 양식을 주시지만 우리가 이같은 기도를 드리는 것은 그의 축복을 우리의 마음속에 느끼고, 우리가 감사함으로 매일의 양식을 받기위함이라고 말하였읍니다

우리가 우리에게 죄지은 자를 사하여 준것 같이 우리죄를 사하여 주옵시고

여기에서 죄라는 것은 빛, 위법, 과실등을 의미합니다. 이같은 행위를 하는 것은 하나님의 권한을 빼앗는 잘못을 저지르는 결과가 되며 우리를 자신들이 안정되게 살 수 없는 무거운 책임과 빛을 초래케됩니다. 이러한 경우에 우리는 하나님의 자비와 용서를 구할수 밖에 없습니다. 이러한 용서를 구하게될 때 하나님은 과거를 불문에 붙이고 그로 하여금 새로운 환경에 처하게 하십니다.

이렇게 되는 것이 곧 빛으로부터 해방을 받는 것입니다. 그러나 빛은 죄를 탕감 받은 자신이 다른 사람의 빛이나 죄를 용서해 주지 않

으면 그의 용서 받은 것은 첫 것이 되는 것입니다. 하나님께서는 우리에게 남을 용서할 책임을 주셨습니다. 용서를 받고 용서를 해주는 문제는 같은 문제입니다. 우리가 진실로 나에게 빚진자를 용서해 줄 때 하나님은 또한 우리의 빚을 용서하십니다.

우리를 시험에 들지 않게 하옵시며
다만 악에서 구하옵소서

아고보서 1장13-14절에 보면 하나님은 아무도 시험하시지 않는다는 말씀이 있습니다. 시험의 근원은 하나님에게 있지 않습니다. 시험을 받게되는 것은 대살로나가전에서 3장 5절에 보면 자기자신의 욕심에 의해서나 혹은 시험하는 자사탄에 의하여 시험이 온다고 하였습니다.

그러나 창세기 22장 1절 출애굽기 16장 4절, 욕기 1장 6-12절에 보면 하나님이 인간을 시험하시는 것을 볼 수 있습니다. 하나님은 우리의 충절을 시험하시기 위하여 우리를 어려운 시험가운데 두시는 것입니다. 신약 마태 24장 4-13절 누가 22장 31절에 보면 말세의 기독교인들의 싸움에 대한 경고를 찾아 볼 수 있습니다.

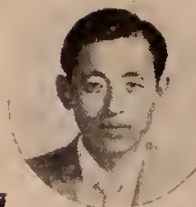
예수님 자신도 친히 시험을 당하

셨고 시험가운데서 하나님의 뜻을 발견하였습니다. 예수님께서 우리에게 이끄시기를 시험을 두려워하지 말고 시험에 들지 않게 깨어 기도하라고 하신적이 있습니다. 그 이유는 시험을 당하는 자만이 그 시험의 정황을 알 수 있기 때문이었습니다. 시험은 항상 우리앞에 있습니다. 그 시험이 우리에게 타치지 않도록 어느 곳에서나 기도하여야 합니다. 그러면 시험이 우리를 사로잡거나 괴롭게 하지 못할 것입니다.

◇ ◇ ◇

예수께서 그의 제자들에게 가르쳐주신 이 기도는 우리의 미래희망으로서 '나라이 임하옵시며'라는 뜻을 내포하는 동시에 현재 하나님의 나라가 이 땅에 이루어지는 것을 우리가 소망하기도 합니다. 왜냐하면 하루 하루의 생활가운데 우리는 일용할 양식이 필요하고, 용서가 필요하며 악한 세력이나 마귀의 시험으로부터 하나님의 보호가 있어야하기 때문입니다. 고대문헌에 보면 이상으로서 주님의 기도가 끝나고 있습니다. 그러나 언제인가 마지막 부분에 송영이 첨가되었습니다. 이것은 아마도 모든 성도들의 찬양과 응답의 가능성을 시사하는 일입니다.

전국지도자 대회를 앞두고



주 선 동 목사

성경구락부의 가족들이 한자리에 모여앉아 오손 도손 정담을 나누며 지난날의 걸어온 자취, 오늘의 고달픔, 그리고 내일에 일어날지도 모르는 폭풍을 예상하면서 우리는 약합니다. 그러나 당신의 자녀입니다. 오늘의 현실은 어렵습니다. 당신은 능력의 “주”입니다. 우리는 피곤을 느낍니다. 당신은 생수의 근원입니다. 라는 간절한 기원을 드리며 또 한번의 우리의 마음 다짐을 위하여 기회가 주어졌다.

작년도의 “함께 일하는 공동체”의 모임을 통해 운명공동체 의식이 부각되었다. 그러던 다음 단계로 공동체의 본질, 핵심, 구심점이 무엇인가가 문제이다. 그래서 이번에는 이 문제를 다루기로 결정하였다.

나는 문득 어릴적에 들은 한귀절

의 속담이 기억난다. 반풍수는 꺾을 망하게 한다. 그러니 재발 반풍수가 되지 않게 하라는 주변 어른들의 충고를 들은 적이 한두번이 아니다.

지금에야 이 말의 뜻을 새겨보니 공부를 하려면 열심히 공부를 해서 그 분야에서 성공을 거두어야하고 농사일을 하려면 그 일을 열심히 해서 농사일이 체질에 익혀져서 힘드는줄 모르고 그일을 감당할 수 있게 되어야 한다는 뜻으로 풀이된다.

우리가 일을할때 왜 그렇게 힘이들까? 힘이안든다는 말의 의미가 무엇일까? 힘 자체는 무엇일까?

결국 자기 자신이 그 분야에 익숙해 있지 못할때 힘이 드는 것이고 성취하려는 일을 추진함에 있어 제정적인 여건과 협력의 뒷바라지

가 되어지지 않을때 힘이 더는것이
며 동시에 사회적인 장애가 가로놓
여 있을때 힘이드는 것이라고 대변
해볼 수 있다.

우리가 지금 하고있는 일은 결코
쉬운일은 아니다. 또 너무 쉬운일
이란 그렇게 가치있는 일도 못된다.
이 쉽지 않은 일을 좀더 쉽게 그리
고 어렵고 힘드는 문제를 어떻게
해결해 볼 수 있을까? 동시에 경
제적으로 사회적으로 닥치는 문제
의 실마리를 어떻게 풀것인가가 문
제이다. 우리가 문제를 대하는 두
가지의 태도가 있는것 같다. 한 가
지는 그 문제 자체가 해결됨으로
인하여 해결을 가져오는 방법이 있
고 또 한가지는 그 문제자체는 해결
이 안되었지만 주체적인 자아의 수
용태세가 갖추어져서 해결이 되는
수가 있다. 전자는 fct의 해결이고
후자는 심리적인 해결이다.

좀 가혹한 말이 될런지 모르지만
대부분의 우리들은 성경구락부의
원리에 대해 반동수가 아닌가? 우
리는 힘드는일을 힘드는지 모르게
일을 하려면 우선 원리의 지향점이
무엇인것을 정확하게 알아야 하고
깊이 알아야하며 넓게 알아야하고
진가를 맛볼수 있을 정도로 알아야
한다.

솔직히 말해서 우리가 성경구락
부의 원리를 부분적으로 이해하고

있는지는 모르지만 깊은 이념을 터
덕하고 있느냐고 질문을 받았을때
저를 포함한 모든 지도자들은 우선
주저하게 된다.

지난 47년간이란 연륜속에 쌓아
온 성경구락부의 image와 전달된
내용이란 그렇게 대단한 것이라고
일반교육철학이나 다른 운동체의
이념과 비해 하기엔 부족하다. 다시
말하면 표현된 언어의 구사, 원리
의 조직, 분류등을 말하는 것이다.
그러나 47년이란 연륜과 함께 흐르
고 있는 이념만은 거대하고 깊고
오묘할 정도이며 생동성을 지닌 이
념이라 생각한다.

우리는 지금까지 외적인, 내적인
여러가지 어려움을 극복하면서 일
하고 활동해왔다. 우리가 이왕 이
런일을 할때 우리의 대상들에게 일
차적인 욕구충족을 주는것보다 높
고 깊은 수준의 가치와 이념에까지
접근시키는 일은 더욱 값진것이 아
닐까 생각해 본다.

공동체가 잘 육성되어 지려면 그
공동체의 확신이 무엇인가가 문제
이다. 지금까지의 우리 집단은 이
념적인 집단이라기 보다는 활동의
동질성 때문에 규합된 집단의 색채
가 짙다. 물론 관심도를 중심으로
관계형성을 해 나가는 것도 좋은
출로 안다. 그러나 이보다 더 중요
한 것은 사상적인 만남이나 이념적

인 동의에서 구합된 집단의 명맥은 걸어지는 줄로 안다.

우리 모두는 이번을 기점으로 구락부의 이념에 접하는 기회가 되기를 바란다. 가르치는데 얼마나 도움이 될까? 내가 이번에 여기에 참여하여 얼마만큼이나 유익이 될까라는 알은 가치추구보담 이번기회를 통해 성경구락부의 분명한 이념에 젖어야 되겠다고 하는 각오가 서야 될줄로 안다.

그러면서도 이념에서만 안주하는 것이 아니라 현실과 이념과의 상관관계를 잘 적용시킬 수 있는 기회가 되도록 기획을 하고 있다.

우리앞에 놓여있는 거대한 문제를 "우리 개인스스로 해결키에는 너무나 벅찬 과제이다. 그렇기 때문에 우리는 머리를 맞대고 땀을 흘리며 해결의 실마리를 찾기위해 다같이 노력이 필요한줄로 안다. 약한가치에 붙어있으면 항상 불안하고 흔들림의 동요가 심하다. 그러나 본 등치에 붙어질때 얼마나 쉬워질까? 지엽적인 문제에서 고민하지 말고 본질의 문제를 부여잡고 씨름하여 산을 해보자.

킬케쿨은 "열정적인 결단을 통해서만 가장높은 자아를 이룩한다"라고 한적이 있다. 인간은 월세없는 생명의 움직임이며 창조에 대한 끊임없는 동경을 하게되어야 한다.

바로 창조적인 기능 곧 일을 통해서 스스로를 변화시키며 의미있는 일이나 삶을 의미있게 창조를 하는 기회로서의 이번기회가 주어진 줄로 안다.

인간에게 있어 가장 위험성은 과거에 사로잡혀 있는 것이며, 너무나 급하게 속단하는 일이며 때이른 만족과 정지이다. 우리 모두는 다 이루었다함이 아니요. 가능성의 폭대를 향하여 달려가는 기회가 되기 위하여 이번 모임에 참여해야 될줄로 안다.

부탁의 말씀은 이미 참가신청서를 제출하신 230여명의 지도자들에게 이번 대회가 보다더 의미있는 기회가 되기 위하여 기도해 주시기를 바란다.

구체적으로 기도해 주실일은

- ① 이대회의 전체적인 문제를 위해서
- ② 강사들을 위하여
- ③ 우리자신들을 위하여
- ④ 참여할 모든 지도자들을 위하여
- ⑤ 본부의 준비하는 이들을 위하여

오시기전 작년도 전국지도자대회시 발간한 "지도자"를 꼭 읽고 오시기를 바라며 반가운 얼굴을 대하는 시간까지 성충을 기원하면서...

감의도 본부장 환송과

마애린 본부장 취임



= 편집실 =

1970년 성경구락부 운동의 창시자이며 제 1대 본부장이었던 권세열 박사의 후임으로 바톤을 이어받아 제 2대 본부장으로 취임하신 감의도 박사는 지난 6년동안 성경구락부의 발전을 위하여 심혈을 기울이시다가 5월 3일 정년 귀국 하셨습니다. 그 후임으로 제 2대 선교사로서 이땅에서 수고하고 계시는 마삼락 박사의 부인 마애린 교수가 제 3대 본부장으로 이사회에서 만장일치의 가결하에 선임 되셨습니다.

떠나보내는 아쉬운 정과 새로 맞이하는 벽찬감격의 일념을 한데 모아 4월말 영락교회당에서 환송예배 및 취임예배를 가진바 있다.

이날 서울지부 70여개의 구락부를 대표하여 1,500여명의 학생들, 이사, 본부위원, 지부장, 총무, 일

반 지도자, 교제 인사들을 포함하여 15여명의 내빈을 모신 가운데 시종 일관 엄숙한 예배가 진행되었다.

“우리는 별로 가진 것이 없지만 하나님께로부터 받은 소박하고 감사한 마음으로 그간의 노고를 감사드리며 또한 우리를 더욱 잘 보살피시고 관심을 가져 주세요”라는 마음의 표현으로서 예배를 드렸다.

이날의 순서는 김찬호 총무의 사회, 박용규 목사의 기도, 김성수 목사의 성경봉독, 엄광 합창단의 찬양, 이기혁 목사님의 설교, 김정열 교장의 약력소개, 이인해 교장, 조옥자 선생의 선물증정, 유호준 성갑식 목사의 축사, 감의도 본부장의 답사, 마애린 본부장의 취임인사, 서효순선생의 특송, 방지일 목사의 축도등으로 진행 되었다. 여

기에 그 메시지와 축사, 답사, 위임 인사들을 소개한다. ◇

세상에서는 너희가 환난을 당하나 담대하라 내가 세상을 이겼노라고 예수 그리스도는 말씀하였습니다. 역사상에서 승리자를 많이 찾을 수 있습니다. 그러나 예수님처럼 참 승리자는 하나도 없습니다. 다만 예수뿐이 참 승리자란 것을 통해서 확실히 나타나고 있습니다.

세상의 승리지는 어떠한 사람들

입니까? 전쟁에서 사람을 죽이고 노획물을 빼앗고 해서, 최후로 승리했다고 해서 그에게 월계관 씌우고 개선가를 부르며 돌아오는 자를 가리켜서 승리자라고 합니다. 그러나 예수 그리스도는 그러한 승리자는 아닙니다. 그는 십자가에 죽으면서 많은 사람들을 구원하기 위해서 노력하였고 남의 물건을 해치지 않았습니니다.

그는월계관도 개선가도 불러보지

메 시 지



참 승리하는 비결

요한 : 16 : 32-33

이 기 획 목사

도 못했습니다. 그는 십자가에서 엘리 엘리 라마 사박다니를 부르면서 생명을 아버지손에 부탁하였습니다. 그는 십자가에서 7마디 말씀을 남기고 갔습니다. 당시의 형편에서 보면 실패자로 보였습니다.

그런데 어떻게 되었습니까? 2천년 후가 된 오늘날에 와서 세계 인류를 위해서 준귀 영광과 찬양받

으신 분이 예수뿐인 것을 보고 깨닫게 됩니다.

첫째, 내가 세상을 이겼노라고 한 예수님의 말씀이 그대로 이루어진 것이 사실입니다.

예수님은 참 승리자요 우주의 중심이요 역사의 주인공이 되셨으니 지극히 높은 비밀을 가지신 분이니

다. 그 비밀이란 것은 그 무엇입니까? 그 참 비밀은 본문에서 아버지께서 나를 사랑하신다는 것입니다. 본문 32절에 보면 내가 혼자 있는 것이 아니라 아버지께서 나와 함께 계시느니라 진정한 비밀은 하나님이 나를 사랑한다. 하나님이 나와함께 계시미라는 것입니다.

여러분이 잘 아는 카베기가 어느 날 호텔에 들었습니다. 호텔에 가서 주인에게 3 등실 하나 주라고 했습니다. 주인은 당신은 어찌해서 3 등실을 주라고 합니까. 아들은 1 등실을 달라고 하는데 왜 그러니까. 그때 카베기는 내아들은 세계 1 등 부자 아버지를 가졌기에 1 등실을 가졌지만 그러나 내 아버지는 세상에서 가난하기 때문에 내가 1 등실에 있을 수가 없습니다. 내 아버지가 세계 1 등 부자이기에 내가 호텔에 들면 1 등 호텔을 들었듯이 하나님이 나를 사랑한다는 믿음 그것이 있으면 이 세상에서 살아가는 동안 담대하고 참 승리생활 할 수 있습니다.

둘째, 내가 혼자 있는 것이 아니고 내 아버지가 나와 함께 계시느니라 하는 것입니다.

이 신앙입니다. 이 우주를 주장하는 하나님이 모르시는 것이 없고

못하실 것이 없고 하나님이 나와 함께 계시니 두려울 것이 없고 세상에서 못할 것이 없습니다. 아이들이 장난하다가 맞다 울면서도 자기 집의 식구들을 만나면 의기 양양해 집니다. 왜 그러냐 하면 어머니가 안방에 있으니 어느 누가 때릴 수 있느냐는 것입니다.

하나님이 나와 함께 계신다. 우리 성경 구약부에서 교육을 받고 신앙을 배운 학생과 교사 모두는 하나님이 함께 계신다는 신념 때문에 승리할 수가 있습니다. 그것 밖에는 세상에서 승리 얻을 수 없습니다. 예수는 너희가 세상에서 환난을 당하나 담대하라. 내가 세상을 이겼노라고 말씀하시고 가셨읍니다.

그 당시는 실패하고 패망한 것처럼 보였습니다. 2,000년후 오늘날 모든 승리자들이 고개를 숙이고 있습니다. 그리고 찬송과 영광을 돌리고 있습니다. 예수님 뿐 아니라 여러분들도 꼭 이러한 신앙을 가지고 하나님 아버지가 나와 함께 계시느니라 하는 믿음을 가지고 잘 자라서 오늘의 한국을 살리고 동포들을 하나님께 오게하는 운동에 전력을 다하는 여러분이 되기를 바랍니다.

근간 젊은 청소년들의 교회 생활관이 놀라움게 변화되어 있

입니다

교회의 대학생과 청소년들은 첫째, 교회출석에 대해서 ① 성경말씀 듣고 실천하기 위해서가 남자 20%, 여자 20% ② 정신적 위안과 안정위해서가 남자 20%, 여자 40% ③ 기독교를 이해하기 위해서가 남자 32%, 여자 17%를 나타내고 있습니다.

둘째, 속죄에 대해서 ① 확실히 믿는 다가 남자 20%, 여자 20% ② 믿으려고 노력하며 부모가 믿으니 따라서 학교법에 의해서 믿는다가 남자 68%, 여자 78% ③ 참 구속의 도리믿고 나온다가 남여 20% ④ 회미하게 생각한다가 남자 68%, 여자 78%를 보여주고 있습니다.

위의 통계에서 보여준대로 100명 중 20명만 속죄를 확신하고 있으니 안타까웁습니다. 우리 구락부학교 운동을 통해서 100%가 하나님이 내 아버지다. 하나님이 나와함께 계시다. 내가 세상에서 불의와 죄악에서 싸우는 병사가 되고 투사가 된다는 이런 믿음을 구락부에서 가져야겠다고 생각합니다. 이 신앙을 가진자는 참으로 승리자입니다. 옛적에 승리한자는 아벨, 노아, 아브라함, 이삭, 야곱, 요셉, 사무엘, 엘리야, 이사야, 루터, 칼빈, 웨슬레, 언더우드, 마포삼열, 라부열,

권세열, 김선주, 김익두 등 승리자들이 기독교안에 많이 있습니다.

수천 수만의 승리자가 있습니다. 하나님을 꼭 믿고 어려운 결단을 하면서 살아간 승리자가 많습니다. 그런데 이 자리에 3분이 있습니다. 환송 예배드리는 감의도 본부장, 부인 감혜인 여사 그리고 본부장으로서 책임질 마애린 선교사 3분은 하나님이 내아버지다. 하나님이 나와함께 계시다는 생각을 가지고 앞으로 일할 것입니다.

감의도 선교사는 한국에서 파송한 선교사입니다.

감의도 선교사는 서울에서 출생하여 공부한후 미국으로 갔습니다. 그는 서울에서 선교사가 되어 미국으로 갔습니다. 감의도 목사는 미국의 선교사가 아닙니다. 한국교회가 미국에 선교사를 보냅니다라고 하였습니다. 감의도 목사는 6·25때 피난민들과 함께 빈손으로 제주도까지 피난가면서 피난민들을 동정하고 도와 주었습니다.

감의도 목사는 먼저 뒤집어 쓰고 매우 수고했습니다. 고아원, 양노원, 굶주린 사람들을 돌보는데 수고했습니다. 저도 감의도 목사에게 많은 신세를 졌습니다. 내교회의



“환송 및 취임예배를 마치고 본부위원과 이사들이
함께 포오즈를 취했다”

불쌍한 사람들이 많은 신세를 졌읍니다. 우리나라에서 예수님 오실때까지 잊어버릴 수 없는 큰 공로를 세웠읍니다. 한국에 방송국을 세웠읍니다. 그가 세운 방송사업은 예수님이 오실때까지 큰 공을 줄 것입니다. 투철한 이상과 정신을 가지고 복음전파사업에 헌신했읍니다.

뿐만 아니라 몇해 전부터는 성경구락부를 책임지고 규모있고 질서있게 성의껏 지도하고 키웠읍니다. 감의도 목사 부부를 통해 우리에게

보여준 것은 하나님은 나의 아버지다. 내가 하나님과 하나님이 나와 함께 계신다는 승리에 찬 생활이었읍니다. 이 어른들은 놀라운 승리를 하여 하늘나라에서도 기려 기억될 것입니다.

다시금 우리의 최고의 승리는 참 승리는 예수 그리스도를 꼭 내아버지로 내 구주로 확신하고 어떤 곤경에서도 그를 붙들면 승리한다는 것이 감의도 목사를 보내는 가운데서 알게된 사실입니다.

가장 큰 업적 남긴 감의도 박사

교육선교담당해야 할

마애린 교수

유 호 준 목사

감의도 박사에게

감의도 목사님 약력을 통해서 아는바와 같이 서울에서 자라났습니다. 그는 35년간 친구로서 서울지역에서 동역하는 친구중의 하나로써 3살위입니다. 지금은 감목사 보다 제가 나이 많아보입니다.

감의도 목사님은 한국에서 태어났습니다. 감목사 부부는 경력이 정신적으로 한국 인이었음을 보여줍니다. 감목사는 우리한국교회가 신사참배로 고통 겪을때 투쟁하다가 투옥되어서 옥중생활을 6개월이나 하였습니다.

외국사람이 아니라 한국사람으로 살려고 하니 자연 투쟁적이여서 투옥되고 고생하게 되었습니다.

감의도 목사는 해방후 복음선교에 가장 효과적인 방법으로 매스컴 매스미디어의 방법을 채택해서 방

송국을 세워 한국교회를 위해 크게 공헌하였습니다. 그당시 복음가지고 가정안에 들어가기가 어려웠습니다. 그런데 전파를 통해 복음을 가정에 붙어 넣어주면 대문걸어두어도 전파는 스며들어 복음전파운동은 이루어 진다는 선구적인 생각을 가지고 기독교 방송국을 창설하였습니다.

한국교회에서 상상도 못한 사업을 시작하여 초대 기독교방송국장으로 오늘까지 시무하고 한국교회 복음사업에 비약적인 발전을 이룩하였습니다. 이는 한국민간방송국의 첫번 테프를 짚은 것입니다. 방송사업의 씨를 뿌리고 터를 닦은분이 감의도 목사입니다.

감의도목사는 한국동란때에 구제사업등 앞장서서 일 하였습니다. 그는 피난민들을 자신의 형제로 애써 돌봐주었으니 구제사업의 밑거름이 되었습니다.

그리고 감의도 목사는 구락부사업과 깊은 관계가 있습니다. 1929년 평양에서 권세열박사에 의해서 시작된 구락부 사업이 해방전후의 불쌍한 미취학학생들에게 배움의 기회를 제공함을 보고 구락부사업과 깊은 관계를 맺다가 권세열박사가 정년은퇴하자 제 2대 본부장으로 취임 오늘에 이른 것입니다.

감의도목사는 성경구락부 사업을 힘써기웠습니다. 한국교회에 큰 공적을 남겼습니다.

우리의 지도자이신 감의도 목사 내외분의 송별을 애석하게 생각합니다. 아직도 일할나이와 건강한 몸을 가졌음에도 불구하고 정년퇴임으로 떠나보내는 것에 매우 섭섭함을 금치못합니다. 미국선교사업의 제도가 우리를 애석하게 합니다.

그를 보내준 선교본부에 체류연장신청을 요청했으나 뜻이 이루어지지 않아 헤어지게 되었습니다. 비록 몸은 우리와 떠나 있으나 정신적으로는 떠나있지 않습니다. 그리스도안에서 우리와 맺은 사랑이 변치않도록 기도해야겠습니다.

감의도 목사 내외분의 여생위에 하나님의 무한한 축복을 기원하며 한국에서 일한 기관과 교제를 잊지마시고 계속 지원해 주시기를 부탁드립니다.

마애린 본부장에게

오늘 제 3대 본부장으로 취임하시는데 마애린 교수를 진심으로 축하드립니다. 제1,2대 본부장은 남자였으며 목사였으나 이번 제 3대 본부장은 기독교 교육을 전공한 분으로서 특히 여자 본부장으로서의 의미가 깊은것 같습니다.

특별히 교육이란 자상해야되고, 피교육자에게 관심과 사랑을 가져야 올바른교육이 이루어 지는줄 압니다. 특별히 성경구락부 운동이 관심가진 계층은 불우한 저변층 청소년들이기 때문에 누구 보다도 사랑과 관심이 필요한 것입니다. 이러한때에 바로 가장 적합한 마애린 교수가 58,000여명의 어머니가 되어 이들을 보살필수 있게 되었다는 것은 큰 축복으로 압니다.

다음으로 교회교육의 경험과 일반학생활동의 경험, 대학에서의 경험을 살려서 교육을 통한 선교를 할 수 있는 기회를 가지신것, 그리고 이일에 적임자라고 하는것을 축하 드립니다.

바라기는 마애린 본부장께서 심혈을 기울여 성경구락부 운동을 키우셔서 올바른 인간교육 곧 성경구락부가 지향하는 예수님은 人間들을 많이 육성해서 한국교회뿐 아니라 한국사회의 심층부에 깊이 정신적 비중을 차지 할수 있기를 바랍니다.

축 사

한국선교사로서 미국에 파송되는 의식 갖기를



성 갑 식 목사

감의도 목사님이 다른 선교사와 다른 것은 한국에서 출생하여 미국에서 공부한 후 한국에 나와 일하신분입니다. 한국에서 출생하였으니 당연히 한국의 국적을 가져야함에도 불구하고 국적법에 따라서 미국의 국적을 가진것입니다. 그는 생의 3/4을 한국에서 보냈습니다.

특별히 감의도 목사님은 눌린자를 위한 교육사업에 큰 관심을 가지고 일하셨습니다. 감의도 목사는 파울로 프레이레가 주장한 눌린자를 위한 교육과 이반일리쉬가 말한 비학교 교육의 큰 의미를 알아 한국에서 실천하였습니다.

감의도 목사님은 지금으로 부터 50년전에 창설된 구락부사업에 적극참여하였습니다. 그리하여 성경구락부사업의 새로운 방향을 설정하였으며 한국교회의 선교적인 사명에 큰 공헌을 하였습니다.

지금까지는 미국연합장로교 선교사로 일했으나 이제부터는 한국선교사로서 미국에서 일하실 것입니다. 구락부발전과 한국교회의 부흥을 위해 계속 기도해주시고 노력해주시기를 바랍니다. 정년귀국이라 생각마시고 종종 다녀가시기를 바랍니다.

주안에서 항상 기뻐하는 마음

감 의 도 목사

이시간에 한가지 생각만 가지고 있습니다. 그것은 감사의 생각입니다. 여러분 바쁘신데 이자리에 나와주시고 이렇게 우리를 대접해 주시기 위해서 나와 주신것 깊이 감사를 드립니다. 뿐만아니라 여러교장과 여러구락부로부터 좋은 선물 받은 것 무한히 감사드립니다. 뿐만아니라 성감식목사와 유호준목사로 부터 과한 말씀을 듣게된것 감사드립니다.

그리고 5~6년동안 관계맺은 본부위원, 이사, 구락부학교의 교장, 학생 모두 물심양면으로 이 사람을 협조해 주신것 깊이 감사를 드립니다. 설교 말씀가운데서 벌써 이야기했듯이 비록 몸은 미국에 가있을지라도 마음과 정신은 한국에 머물게 될 것입니다.

제가 한국을 떠나 미국에서 순회를 하든지 목회를 하든지간에 한국 교회소식과 구락부소식을 알려주겠

읍니다.

그리고 구락부사업을 협조하되 꼭 주님께서 이 성경구락부 사업을 인도해주시도록 끝까지 기도 할것입니다.

마지막으로 여러분들에게 주고 싶은 말씀은 바울의 빌립보서 제 4 장 4 절의 말씀 “주안에서 항상 기뻐하라. 내가 다시 말하노니 기뻐하라”입니다. 예수님의 아들과 딸로서 우리주님을 믿는 믿음안에서 항상 기뻐하는 생활을 할때 성공된 생활을 체험하게 될 것입니다.

또한 빌립보서 4 장 13절의 “내가 능력주시는 자 안에서 내가 모든 것을 할수 있느니라”입니다.

여러분이 벌써 발견하신 것이지만 생활은 쉬운것이 아닙니다. 이런 생활에 우리에게 능력주시는 자 안에서 우리모두가 다할 수 있습니다. 여러분에게 감사드리고 축하드립니다.

◇ 취임 인사 ◇

고난을 통한 승리, 오늘 보다 나은 내일창조를

마 애 린 본부장

저와 같이 부족한 사람이 감의도 목사님의 뒤를이어 제 3대 본부장 책임을 맡게 될때 벅찬 감격보다는 우선 두려움이 앞섭니다.

지난 46년의 긴 세월동안 성경구약부가 이땅에서 자라온 모습을 저는 대략알고 있습니다. 다른 사업과 달라서 어려운 고난의 가시밭길을 걸어 왔으며 현재에도 많은 어려운 문제를 가지고 있습니다. 동시에 앞으로도 어려움이 있을 것을 예상 합니다. 그러나 고난을 통한 승리를 주시는 귀한 진리를 알고 있기 때문에 이 책임을 수락하고 오늘 본부장에 취임케 되었습니다.

전국에 계시는 58,000여명의 학생들, 3,000여명의 지도자, 200여구락부 우리 식구들이 예수 그리스도를 중심으로 한데뭉친 공동체 의식을 가지고 무거운 짐은 나누어지고, 힘드는 일 서로도우며, 우리힘

부족할때 주님께 구함으로 도와 주실것 믿고 나간다면 어떨지마는 현실을 타개해 갈수있지 않을까 생각합니다.

고난을 맞본자만이 쓴잔의 의미를 알수 있고, 그리스도의 사랑을 실현해 본자만이 사랑의 의미를 터득할 수 있으며 구락부일에 참여하는자만이 그 진가를 발견할 수 있다고 믿읍니다.

바라기는 60,000명이 넘는 우리식구가 가족적인 연대의식을 가지고 우리의 자랑스런 운동에 적극 참여하고 협조함으로 오늘보다 나은 내일을 기대하면서 힘찬 전진의 출발을 여러분과 함께 하기를 원합니다.

오늘 이 예배에 참여하신 여러학생들, 지도자, 내빈 여러분 참으로 감사 합니다. 주님의 손을 꼭 붙잡고 한결음씩 이끄시는데로 따라 갑시다. 감사 합니다.

제 3대 본부장의 약력

마 애 린 교수



1928 미국 와싱턴 스포
카네에서 출생

1946 와싱턴 락포드
고등학교 졸업

1950 와싱턴 대학교에
서 인간학 전공

1953~1954 레바논 베이루터시 베이루
터 여자 대학에서 교수

〈마 애린 교수〉

1955 프린스톤 신학교에서 기독교교육 전공(석사)

1955~1956 뉴우저지 칼드웰 제일교회에서 기독교교육 책임
자로 일함

1956 한국에서 마삼락 박사와 결혼

1957~1959 안동에서 마박사를 도와 선교일을 함

1959~현재 서울지역을 중심으로 선교하며 장로회 신학대학
기독교 교육학과에서 교수

내가본 세계속의 한국 ④

김 찬 호 박사

4. 영 국 편

미국의 약 6개월의 연구생활은 너무나 큰 인상과 충격과 곤경의 체험을 안고 시카고를 떠날때는 피아쉬운 감이 앞섰다. 뜻밖에 양치관, 한기원, 김응률, 방지형목사등 16명의 전송을 받으며 T. W. A기편으로 미국에서 영국으로 향발하였다

대서양을 횡단하며

3월 13일 저녁 7시 15분 거대한 점보기는 암흑을 뚫고 요란한 폭음소리를 내며 대서양을 횡단한다. 야간 비행이라 당초에 생각했던 대서양관광에는 너무나 기대가 어긋난 셈이다. London 공항은 생각밖에 컸다. 세 터미날이 있고 한 터미날에 개찰구 40개씩이나 있으니 과연 엄청난 것이었다.

런던거리를 관광하며

처음 밟은 런던시가는 전통적인 중세의 생활양식을 탈피못한것 같

은 감을 느끼게 했다. 무엇인지 꾸밈이 없이 차분한 감을 던져주는것 같았다.

집은 총총하고 거리는 좁고 달리는 차는 대개 소형 승용차와 이층 버스가 유난히 눈에 띄었다. 거리는 깨끗하고 내왕하는 사람들은 명랑하고 여유있는 모습이 그들의 거동에서 느껴졌다. 곳곳에서 자주 눈에 띄던것이 축구경기장이다. 비좁은 런던시가지이지만 태연히 자리잡고 있으니 말이다. 뽀스로 시가 중심가에 하차했다.

물론 혼자가는 무전여행이라 반겨줄 사람도 없거니와 기대도 하지 않아 딱 자유스럽기도 했다. 우선 데임즈강을 연결하는 다리위에서 런던의 명문인 국회의사당 그리고 웨스트민스트 교회당을 관광하며 걸었다. 내가 유숙할 숙소는 시에서 많이 떨어진 곳이라 처음걸에 찾기가 어려웠지만 전차를 이용해서 약 1시간 거리에 있는 숙소에 도착했다. 서로 모르는 사이지만 House직원들은 친절히 제일 좋은

방으로 인도하여 여독을 풀어주었다.

런던사람의 생활풍습

이곳은 시골냄새나는 번두리임에 틀림 없으나 역시 깨끗하고 부지런히 일하고 있었다. 물자를 절약하고 여가를 선용하려는 태도에 감탄할 수 없었다. 미국에 비해 여유 없는 살림을 살고 있는것 같지만 만족하게 행복감을 느끼며 살고 있으니 행복은 스스로가 만들고 있음을 새삼스럽게 느끼게했다. 그리고 영국인의 세계 일등국민이라는 자존심이다. 그들이 무엇이기애 그런 생각을 갖는지는 모르나 하여간 그런생각은 어린이에게 까지 그 정신이 침투된 것 같다. 그러니까 자존심이 강하고 스스로 체통을 생각해서 행동을 삼가하는것 같은 느낌이 다.

면적이 24만 평방키로, 인구는 5천만이며, 4개의 섬으로 구성된 영국은 사실 심상치않은 문제들을 안고 있었다. 왕국에 세금을 바치는 곳과 바치지 않는 곳이 섞여있다. 영연방에는 같은 영토이지만 사실은 동침이몽격의 나라이다. 그러나 신사적으로 단결협력하고 있으니 이민족은 꼭 감투욕이 적은것 같다.

엘리자베스 옛궁전을 방문

3월 15일토요일 맑은 날씨다. 아침 태양빛이 유난이 찬란했다. 햇빛이 내리는 날이라고들 기쁜표정이다. 런던의 맑은 태양은 보기가 힘들어서 그런지 모두 축제일과 같이 기뻐한다. 한국의 맑은 하늘에 비하면 아무것도 아닌데……

House직원의 일행의 안내로 엘리자베스 옛궁전을 방문했다. 북위 50°도 이북에 위치하고 있는 3월의 기후로는 너무나 온화한 날씨다. 궁전들은 붉은 골무장 보다는 더 넓다. 푸른잔디가 원색으로 깔려있고 난초꽃이 여윌있게 만발하고 있으니…… 영국민의 민심의 호의인지 권력의 작용인지 하얏던 좁은 런던시와는 대조적인 현상이었다.

웨스트 민스트교회에서의 예배

주일날은 어느 House 여선생의 인도로 웨스트민스트교회에 참석했다. 영국정교회라 교회당은 크고 그 형식은 구교와 같았다. 중간은 공간으로 텅이고 양 좌우는 층계로 좌석이 놓여져 있고 앞뒤는 설교석과 특별석이 마련되어 있다. 특히 일반좌석도 상하석으로 계급적으로 구별되어 있었다. 예배형식은 구교에 근사하고 성경낭독, 설교, 찬송, 등은 신교예배 형식이었다.



양동의 그루터기 의화(義火)

최 동 희 선생

복음의 씨앗이 뿌려졌다. 하나 둘 셋 믿음, 소망, 사랑, 그 씨앗이 싹터 자라서 그 잎이 무성해지고 꽃피어 열매 맺기까지의 인고의 역사를 간증한다.

1. 시간속에 세월속에

긴 날들이 흘렀다. 열 한해! 실제로 하루 하루가 땀과 눈물과 기도의 계속이었다. 황무지에 태극기를 꽂고 찬송을 불러 영광을 돌리기까지 무에서 믿음으로 사랑의 결실을 모아 소망중에 하나의 진물이 이뤄져 공부하며 예배하기까지의 숨은 얘기들, 거쳐간 믿음의 아들 딸들의 땀과 인내를 어찌 여기다 기술할 수 있으랴!

의화 동지회 - 실로 이 만한 믿음의 동지들을 세상 그 어디에서 찾을 수 있을까? 월남! 오직 믿

음과 자유를 위해서 그리고 갖은 노력끝에 스스로를 키운 이 분비들은 농촌의 가난속에서 무지와 미신과 가난으로 방황하는 생명들을 위해 기금을 모아 땅을 한평 한평 준비하고, 소망중에 나무를 심고 사랑으로 한끼나니의 찬값을 아껴 학교 세우는데 모았다. 여기에 최 장근 장로님(현 이사장님)께서 많은 부지를 희사 하셨다. 그 동안 탐도치고, 돼지도 기르면서(현재 30여 마리) 지역 사회에서 은은히 의로운 빛을 발하고 따스한 온기를 끼치는 꽃꽂이 되어갔다. 그 동안 최 병철 교장님의 숨은 인내는 말로 다 할 수 없다. (현 일본 북해도 대학 유학중) 지난 연말과 이번 두번에 걸쳐 일본 모 교회에서는 최 교장님의 이해로 학교 돕기 헌금이 도착해서 용기를 주기도 했다.

5천 여 그루의 밤나무 동산, 수

천 그루의 은행나무, 향나무, 박태기 등 온통 10여만 평에 나무와 꽃과 생명이 얼켜 소망 벅차다.

순전히 이사님들의 생활비에서 조개어 학교를 운영하고 있는 이 귀한 삶은 인간의 승리 합창이며 믿음의 대 개가인 것이다. 백 오십여명의 학생(3 학급)들과 여섯 명의 교사들은 오늘도 이 귀한 축복의 하모니를 이어 가고 있다.

2. 생명의 움직임

(신앙지도의 상)

아침 직원 기도회—오붓한 한 식구 모이면 콧김 달고, 체온 읊아오는 우리 조그만 목자들의 기도회는 찬송, 다락방 말쑥 낭독, 낭독자의 기도로 끝난다. 축복이 가득히 교무실을 메우면 하루를 땀흘려 사랑 쏟아, 성실히 청지기의 직분을 할 것을 조용히 다짐한다. 이 기도회에는 언제나 수고하시는 이사님들의 생업과 가족들을 위한 기도가 끊이지 않는다.

아침 H·R 예배—의화의 합성은 찬송으로 열린다. 각 반마다 담임의 인도로 아침 기도회가 시작되면 생기는 넘쳐 승리가 있다. 가난, 한숨, 어두움이 정복된다. 이 예배는 종례시에도 한다.

생명의 운동은 늘 꿈틀댄다. 곳곳에서 들려오는 찬송 소리며, 성경 읽는 모습이며, 간증의 진지한 모임은 영광 그것이다.

생명책에 의화의 식구 전체를 기록 시킨다! 주며! 그리 하옵소서 이것은 기도의 대 주재다. 졸업전까지 구주로 주님을 영접케 하며 간증하며 구원에 이르게 하는 이한 가지! 투쟁은 일고 능력의 역사는 주의 뜻을 이뤄가고 있다. 기도의 학생들은 울고, 그 음성은 온통 기도하는 학교로 변화시켜 놓았고 정식 순서시간의 예배는 주께서 찾으시는 바 그 예배가 되었다. 믿음은 삶의 일부가 아니라. 생활은 온통 믿음으로 일관되어야 한다는 교육이 실현되어 가고 있는 것이다. 내가 주께로, 가정을 그리스도에게로, 이웃과 사회를 교회로! 면 8개 교회에 누구나 적을 두고 있으며, 거리 관계로 저녁 예배에 나가지 못하는 십 오륙명의 학생들 뺄고는 거의가 다 교회에 열심하고 있으며 면내 교회 학생회는 거의가 다 의화의 아들 딸로 구성되어 있다. 의화에서 가진 신앙을 평생 동안 계속하자!

신구약 성경 찬송가 갖기 운동이 전개된지 3개월 만에(대상 2,3학년 100명) 50%에 해당하는 학생들

이 이에 응해서 무제있는 신앙인의 모습을 엿 보게 하고 있다.

3. 불티는 튀고

불기둥! 작년 학기초 발족해서 지금까지 주 2회(목, 금)씩 모임을 갖고 있다. 목적은 신앙을 더 키워 주님을 믿고 알아 학교의 믿음의 불티가 되려는 열심학생들의 모임 지난해에는 웨스터 민스터 신앙 고백서중 일부를 강의 했고, 유사 기독교의 정체등, 이단 종교와 신앙의 실제 문제등을 취급했다. 매시간 20~30명씩 모여 신앙에 불타는 눈빛을 반짝인다. 헌금함에는 전도를 위한 전도지 구입을 위해 조그만 정성이 쏟아지고(면내 전도 3개 지역) 전도지 2,000여매를 배포 학교와 가족을 위한 간구는 눈물겹도록 뜨거우며 오늘날 감격적인 예배를 하기까지는 이들이 곳곳에서 그 믿음을 배워 일어난 결과인 것이다. 지육부, 봉사부, 전도부를 두고 10여명씩의 부원들은 신앙을 위한 부활동에 여념이 없다. 실로 어둠을 뚫고 찬란히 불타 올라 따스함과 밝음을 계속 확대해 갈 하나님의 불기둥은 그 행진을 안에서 밖으로 향해 가고 있다.

4. 나그네들의 살림

(기숙사 생활)

여학생 5, 남학생 10, 식구 15명이 기숙사 두동에 나누어서 산다. 남학생들은 3곳에서 밥도 짓고 찜계도 끓이고, 거의가 다 걸으면 왕복 3~4시간이 걸리는 거리에 접이 있다. 월·금요일의 저녁 기숙사 예배는 실로 생명 전달의 귀한 시간이다. 십일조! 한시간 여에 걸쳐서 방에 모여 예배 끝나면 믿음의 역사로 저들의 얼굴엔 웃음이 꽃피고, 출석 확인시엔 한 주간 동안 읽은 성경 장수를 고하는데, 어떤 학생은 한 주간에 114장을 읽은 기록도 나온다. 아침 여섯시! 기상하면 학교 운동장에 성경 찬송가 갖고 모여 간단한 예배를 드린후 체조 운동등을 한 후 학교 주위와 기숙사 주위 마을 주변을 쓸고, 파고, 메우며 새날을 연다. 생기가 인다. 이 생활은 확대해서 지역사회에 빛을 던지는 조용한 헌신의 기틀이 될 것이다.

5. 영원한 전진

‘의화 합창단’— 34명의 여학생들! 전교생의 2할이 넘는 모임이

다. 월·화 이들의 연습은 믿음 안에서 이뤄져 정식 순서 시간에 바쳐져 영광의 제물이 된다. 작년엔 면내 교회 순회 ‘합창 발표회’를 열어 간증의 역사를 남겼으며 이번 7월 9일 성가 경연 대회에 참가하기 위해 밤 태우며 열심을 모우고 있다. 교회순회 합창 발표회는 이번 9월중 제2회로 갖게 될 예정이다.

더 많은 일들이 전진의 흐름에 일고 있다. 점심 성경 읽기반이 그것이며, 문예부에서는 푸른샘 모임이 웅달샘되어 시원하다.

지난 12일에는 그 동안 해 오던 교회 출석 카—드제를 없애고 자율적인 신앙을 권고 했는데, 섭 오류 명의 결석자가 나왔다. 이들을 개별적으로 교육부에 들려 제 문제들에 대해 의논을 나누었다.

9. 하늘에 닿은 사닥다리 (미래 설계)

야곱이 무릎 꿇어 이스라엘이 되듯 새벽 기도회 출석 운동과 사랑과 인내의 훈련을 위해 믿음껏 금식(무리 없이 지도 교육중임) 그리고 1인 1명 전도 운동, 가족 전도 운동, 면 전도 운동, 이웃 국민

교, 중·고 학교 선교등은 대접에 담긴 향이다. 불우 이웃과 학우를 돕기 위해 ‘사랑함’ 설치와 신앙문제를 다룰 ‘믿음함’은 한층 따스한 분위기를 불러 일으킬 것이다. 이 밖에 밤나무 돌보기등 농사기술의 습득등 신앙외의 면을 다루지 못한 것을 아쉽게 생각한다.

7. 하 나 !

드려진 기도와 모아진 합창, 그리고 너와 나는 주 안에서 하나! 자립 구락부! 멋과 맛이 있는 그리스도의 역군 공동체! 앞으로 조그마한 정성이나마 구락부를 위해서 헌금과 기도로 돕기 위해 ‘구락부의 날’을 정해 교육하며 헌금하며, 기도하되, ‘구락부 함’을 설치해서 언제든지 헌금하게 할 계획이다. 아울러 급변하는 교육과 사회의 추세에서, 시대를 앞서 끌고 가는, 위대한 꿈과 지혜와 용기를 본부 주의 종들에게 내리시기를 빌며 밤꽃이 온통 별을 불러 새식구된 쫓달들이 바쁜 유월의 오후에, 알알이 주님만을 위한 영광의 열매들이 밤알처럼 열린것을 믿음의 눈으로 감사히 응시 하면서 조용한 간증을 바친다.

주의 어린종이 !

[illegible]

이 숭실대학에 수학하시면서 학교
살림을 모두 맡기셔서 동역자 세분
과 같이 힘을 다해서 학교를 키웠
습니다. 마침내 학생수가 급증하고
고교진학자 몇명생기니 인근국민학
교에서 실력있는 학교로 칭찬이 자
자하면서 학교의 면모가 잡혀갔습
니다. 우리는 이여세를 몰아 1960
년 3월에 고등공민학교 인가를 내
어 운영하던 중 돌연히 5·16군사혁
명이 일어나 몇개월이 지나더니 교
사는 최소한 초급대학 졸업자이어
야하니 시정하라는 지시를 받고 전
직원이 고교졸업자들이라 할 수 없
이 동년 10월에 자진 인가를 취소하
고 교명을 환원시켰습니다. 이때 직
원들이 받은 충격은 매우 컸습니다.

그래서 맨먼저 나는 1962년 11월 9일 만 5년 7개월 8일만에 사임하고 즉시 상경하여 서울신학대학에 입학하고 2학년을 수료한후 숭실대학 사학과 3학년에 편입하였습니다. 세가죽을 이끌고 고학을 하는데 어찌나 고생이었던지 지금도 가슴아픈 추억으로 잊혀지지 않고 있습니다.

3. 구락부사업을 일으키 던 역사적인 날

1965년 4월 어느날 무극중등성

경구락부장 목사님이 찾아오셔서 학교가 위기를 당하여 투쟁할 사람이 없으니 아무리 공부도 좋지만 학교를 먼저 구해놓아야 하지 않겠느냐고 하여 그해 4월 20일 귀임 하였습니다. 내려와 보니 사설강습소도 아닌 학원을 세워놓고 정규중학교라고 사칭하고 학생들을 현혹시켜 결국은 당국의 조치로 완전히 없어지고 학교는 차츰 회복해 갔습니다. 이무렵 이미 고등공민학교 재인가가 수속을 착수하여 1966년 1월 초순에 인가를 받아 다시금 무극고등공민학교가 되었습니다. 그러나 인가규정이 우리로서는 감당하기 힘겨워서 교전을 꺾고 한편 무자격교사가 물러나게 되며 학비가 인상되니 이제는 가난하고 불우한 청소년의 학교가 아닌 결과적으로 부자의 학교로 바뀌어진 셈입니다. 이로써 또 한번 충격을 받게 되었습니다. 많은 분들이 언필칭 구락부로 시작해서 정규학교가 되면 성장되었다고 하나 나는 이때의 경험을 보아서 이것은 오히려 변질이요 망각이라고 지적하는 바입니다. 모름지기 불우한 청소년을 위한 교육사업이라면 웅당 시종 구락부로서 계속해야하며 본질적 향상을 도모해야 발전이라고 생각합니다. 그러기에 구락부사업은 부자가 손을



대면 가난하게 되고 가난한 사람이 투신하면 굶주리고 헐벗다가 비참하게 죽게 되는 것이 원리입니다. 십자가이니까요. 그러나 그 거룩한 희생과 위대한 삶은 피교육자의 가슴에서 피어나 자유와 평화와 정의로 승화되어 인류의 행복으로 응결되는 것이니 이것이 바로 진정한 교육자의 이상이요 포부라고 믿습니다.

반면에 누구든지 교육사업을 해서 부를 누린다면 이야말로 망국적 현상이며 부조리중에 부조리요 반사회분자라고 생각합니다. 나는 무극공민학교의 이전락이 너무나 애석해서 야간부를 병설하여 종전과 같이 무료교육사업을 병행하자고 제의하였더니 이런 저런 이유를 들어 끝내 묵살해 버리는고로 급기야 독자적으로 현 거주지인 충북 음성군 금왕읍 용계리 부락의 공회당을 빌려 야간부를 신설하고 새발중등구락부라 이름짓고 수업을 개시하니 이해가 1965년 9월 18일입니다. 이것이 오늘의 대명농민학교의 전신입니다.

4. 구락부사업의 하루일과

밤낮 매일 11교시의 수업을 해냈고 아침에 출근하여 밤 11시가 넘

어서야 퇴근을 하는 일과가 계속되었습니다. 그러나 피곤하지 않았을입니다. 시간을 낭비하지 않고 충실했습니다. 그런데 이것이 화근이되어 무극공민학교에서 물러나게 되니 근무연한 도합 만 6년 4개월 10일만에 뜨거운 눈물을 쏟으며 정든 교정을 이별 하였습니다.

이 아픔은 아직도 내가슴 속에 생생합니다. 이 학교가 금년들어 운영난의 이유로 문을 닫고 신입생모집을 중지 하였으며 1학년 2학년을 병합하여 3학년 한 학급만 수업을 하고있는데 내년이면 끝난다고 합니다. 나도 운영난으로 학교를 그만둔다고 상상해 보았습니다. 현기증이 나며 정신이 몽롱해졌습니다.

차라리 죽은 뒤라면 몰라도 살아서야 어떻게 내손으로 교문을 닫아걸고 물려 실수가 있을까? 정녕 그럴수가 없다. 최소한 한명생은 해야되고 되도록 힘써서 다른 후계자가 받아 할 수 있도록 운영비의 자립책을 세워야하겠습니다. 인류역사가 지속하는 한 한국땅에서 구락부의 사명은 절실합니다. 나는 돈과 명예의 노예는 아니지만 역시 이상의 포로임에는 틀림이 없습니다.

감사의 기원



마 대 복 교장

주님.

저로 하여금 기도할 수 있는 능력을 주시고 주님을 알게 하시며 주님을 향하여 나아가게 하여 주시옵소서. 주님을 통하여 참된 삶의 가치를 알게 하여 주시며 이 세상의 많은 길 가운데서 성경구락부의 교육의 길을 걸어가게 하여 주시옵소서.

주님.

성경구락부를 이 땅위에 세워 주심을 감사합니다. 당신의 젊은 증 권 세열 선교사를 통해 평양의 한 모퉁이에서 집없는 아이들을 데려다가 사랑으로 영접하고 교육할 수 있는 봉사의 마음을 허락하여 주신 것 감사합니다.

그분의 신앙의 씨앗은 농촌의 등잔불 아래에서 도시 뒷골목에서 천막 교실에서 어촌의 가난한 아이들에게까지 값지게 뿌려졌습니다.

그곳에는 미움이 없었습니다.

그곳에는 허위가 없었습니다.

그곳에는 수업료라는 것도 없었습니다.

그곳에는 오직 존경하고 사랑하는 선생님과 학생만 있었습니다. 전기 불이 없어도 좋았고 지붕이 없는 교실이라도 좋았습니다. 책상이 없으면

＊ 지도자의 기원 ＊

흙바닥에서 분필이 없으면 입과 손으로 사랑을 노래하고 참된 삶의 가치를 가르치고 배웠습니다. 구락부의 4대정신도 배웠습니다. “네 이웃을 네 몸과 같이 사랑하라”는 말씀도 배우고 실천하려고 애썼습니다. 그러면서 저희들은 성장했습니다. 학생도 성장했습니다. 학교도 성장했습니다. 교사도 성장했습니다.

주님.

이제 한국의 교육의 한모퉁이를 주님앞에 부끄럽지 않게 하기위해 외로움을 뿌리치고 보람있게 기쁘게 지켜 빛냈습니다.

주님은 저희들 가난한 마음을 부유한 마음으로 47년 동안 사랑으로 가득 채워 주셨습니다.

주님.

이 세상에서 가장 가난하나 보배스런 천사들을 위해 저희 지도자는 촛불을 켜서 밤새껏 기도했습니다. 오직 그들의 영혼을 위해서요.

주님.

또 한번 저희들에게 처음의 그 힘을, 처음의 그 뜨거운 사랑을, 처음의 그 넘치는 정성을, 처음의 그 끓어오르는 용기를 가득 채워 주시옵소서.

아무것도 바램없이 집었고 굶주린 아이들을 따듯이 영접했던 권세열 선교사의 사랑의 힘을 저희들에게도 허락하여 주시옵소서.

주님.

아직도 이 땅에는 배움에 목이 마른 청소년들이 너무도 많사옵니다. 어촌에도, 농촌에도, 도시의 그늘진 곳에도 울며 배움을 호소하는 자들이 많이 있습니다.

주님.

간절히 바라옵나니, 그들이 있는곳에 성경구락부의 깃발이 휘날려야만 하겠습니까. 성경구락부의 봉사자가 있어야 하겠습니까.

주님.

약해지려는 봉사자들에게,

＊ 감사의 기원 ＊

세상을 따라가려는 교사들에게,
교육을 사업으로만 생각하려는 지도자들에게, 지혜와 용기와 믿음을
주시옵소서.

지도자에게 힘이 있을때 학생들은 낙심하지 않습니다. 교사가 주님을
따라갈 때 저 학생들도 주님을 따라갑니다.

주님.

성경구락부 교사는 보수도 적읍니다.

세상적인 존경도 받지 못합니다.

어떤 권세도 없읍니다.

어떤 탐욕도 없읍니다.

오직 주님만을 의지하며 짧은 시간을 값있게 보낼뿐입니다.

주님.

힘을 주시옵소서.

자부심을 갖게 하여 주시옵소서.

오직 주님의 따뜻한 사랑, 그 사랑속에서 한 어린이를 위해 온갖 정성
을 다 쏟았듯이 저희들도 주님의 본을 받아 그렇게 할 수 있도록 힘을
주시옵소서.

주님.

성경구락부를 통해 자라난 저희 사랑하는 제자들이 조국에 충성하는
군인도 되었으며 기술자도 되었고 국가의 봉사자, 외국에서 복음을 전파
하는 선교사도 되었습니다.

목사도 되었습니다. 주님의 충실한 종들이 되었습니다.

주님.

주님이 저희 불쌍한 인간들을 사랑하였듯이 저희 지도자들로 하여금
학교 건물보다는 학생들 하나 하나를 사랑하게 하여 주시옵소서.

학생을 가르치다가, 학생을 사랑하다가 그러다가 주님 곁으로 갈 수
있는 뜨거운 사명감을 갖게 하여 주시옵소서. 예수님의 이름으로 기도하
옵나이다. ?

“범산고공” 구락부에 가입

동대문구 상봉동에 위치한 범산고 등공민학교(유영빈교장)가 지난 6월 본부위원회의 의결을 거쳐 구락부에 가입되었다.

이 구락부는 720여명의 학생과 20여명에 가까운 선생님들이 열과 성의를 기울이고 있는데 그 특징은 교장과 교감님의 사이가 “가장 가까운 사이”라서 그런지 우선 가족적인 분위기 속에서 인간교육이 이루어지고 있음을 볼 수 있었다. 뿐만 아니라 선생님들의 눈초리, 학생들의 모습속에서 무엇인가 열망하고 있음을 엿볼 수 있었다. 우리구락부의 가입을 200여 우리 구락부들은 환영하면서 그간의 간략한 자취와 현재의 상황을 들어본다.

◇우리학교가 교고의 성과 함께 세상에 탄생한 것은 지금부터 약 30여년 전입니다. 이제는 경험도 많이 쌓고

지식도 풍부하고 자신있게 자기의 전로로 전진 할 수 있는 30대 젊은 청년 신사가 된 셈입니다. 단생 당시부터 하느님의 축복을 받으며 청량리 교회에서 발족했습니다. 그동안 좋지 못한 환경에 넘어질듯한 어리고 허약한 학생들을 모아놓고 마치 어린나무를 기르듯이 정성을 다하여 게으르지 않게 그 나무에 꽃이 피고 열매를 맺어 거목이 되도록 하겠다는 일념으로 싸워왔습니다. 때로는 난관에 부딪히게 되면 어린 생명들과 선생님들이 혼연일체가 되어 기도로써 굳건히 딛고 일어섰습니다. 그러다가 주님의 축복으로 6년전인 1970년에 현재 위치하고있는 동대문구 상봉동 190번지 86호에 빨간 벽돌 2층 교사로 이전하여 왔습니다. 학생들은 너무 기뻐서 슬고 닭고 요밀조밀 자기 공부방 이상으로 꾸미기에 바빴었습니다. 우리학



장학증서를 전달하는 유영권 교장과 원내는 교장과 교감

교의 전통은 학교에 대한 애착입니다. 혈연 이상으로 정답습니다. 처음 입학 당시에는 정규학교를 못간다는 생각때문에 다소 열등의식을 가졌읍니다. 그러나 입학하여서는 우리학교 교육의 뜻을 이해하고 3년동안 지·덕·체와 一人一技교육에 전력을 기울여 분투노력합니다. 졸업때는 검정고시에 약 80%가 합격하여 인문고등학교, 실업계고등학교, 직장으로, 실력과 자신과 용기를 가지고 나갑니다. 그 모습을 볼때면 눈물겹도록 대견합

니다. 졸업후에도 선생님들께 보답하고자 노력하고 학교에 대한 애착에 대단합니다. 오직 나의 뜻은 국가 교육의 이념인 홍익인간과 장학방침에 의거, 교육 목적을 달성하고 하느님의 진리를 심어주고 혹 소홀해지기 쉬운 불우아동의 교육을 맡아서 미약하나마 자칫 기울어지기 쉬운 국가 교육의 한 부분을 맡고 있다는데 보람을 느낍니다.

(연결자 교감)



일하면서 배우고 배우면
서 일하자



지난 5월 24일 구락부 가족의 일원이 된 한강실업중고등 구락부는 402명의 학생과 15명에 가까운 지도자들이 합심하여 배워야하나 돈이 없어 굶주린 이들의 직업보도를 해가면서 성심성의껏 지도하고 있다. 사진 설명—원내가 진정인교장, 다음이 아침 조회 광경, 아래의 사진은 자연을 즐기던 어느 하루의 모습

영등포구 양평동 일대는 한국 굴지의 공장들이 밀집되어 있는 準工業 지역으로 이곳 공장에 취업하고 있는 수 많은 공원들은 거의가 20세 전후의 청소년들이다. 한강 실업 학교는 이곳의 수많은 청소년들에게 배움의 길을 마련해 주고자 "일하면서 배우고 배우면서 일하자"는 명목아래 양평동 사무소 옆 공터에 낡은 콘서트 건물에 흑판을 걸고 불과 7명의 학생을 가르치기 시작하였다. 낮에 일하는 학생은 밤에, 밤에 일하는 학생은 낮에, 피곤한 몸을 무릅쓰고 오직 배움에만 온 정열을 기울였다. 젊은 선생들은 밤낮을 가리지 않고 그들의 지도자로서 자애와 헌신으로써 코피를 쏟으며 그들과 고락을 같이 했다. 배움을 찾아 밀터드는 학생들은 점점 불어났고, 학교는 콘서트 교실에서 양평시장 건물 지하실로 옮겨졌으며 정극 교과목을 다 가르치기에 부족함 없이 열성적인 교사진도 확보되어 순조롭게 학교가 발전되어 가고 배우는 학생들의 열의와 가르치는 선생들의 정성이 하나로 뭉쳐 명실공히 양적으로나 질적으로 균형이 잡히기 시작하자 학생 수도 배가 늘어 지하교실에서 양평시장 대형빌딩 2층을 새로 얻어 15명 남짓한 교실 8 간을 마련하여 더욱 알찬 수업을 실

시해 왔었다. 그러나 그간에는 모든게 순조롭기만 한것은 아니었다.

이 지역의 우범자들과 교사들과의 충돌, 심지어는 일부 학생들까지 우범자들에 휩쓸려 교사에게 반항하는 사태도 있었고, 하물며 한 여학생이 야간 수업을 마치고 하학길에 피살되는등 오늘날까지의 한강 학교의 노정은 험난한 가시밭 길의 연속이었다. 현 교장 진경인 선생은 한강학교의 초창기부터 거의 하루도 빼놓지 않고 학교를 지킨 장본인이다.

경남 진해가 고향인 진교장은 한양공대를 졸업, 청소년 교육에 뜻을 두고 6년여 이 학교를 키웠다. 청룡 제1진으로 월남 전선에도 다녀온 바 있는 역전의 용사이기도한 진교장은 그러나 겸손한 자기 표현으로 "오직 몸으로 이학교를 지켰을 뿐"이라고 말한다.

이 학교는 앞으로도 젊은 교장 선생님의 정열과 어린 신앙인들과 합심해서 자기가 공부하고 싶을 때 공부할 수 있도록 나이 많고, 경제적으로나, 시간적으로 어려운 수 많은 직업 청소년들에게 60배 100배의 교육에의 결실을 거둘 것으로 생각된다. 환경의 여건이 여의치 않아 소외된 젊은이들에게 그들의 소망을 이루는 학교가 되리라.

예수께서 잃은 자를 찾아 오셨듯 한
강은 오늘도 양평동 한쪽 구석에서 묵

묵히 잃은 자를 찾아 내어 그들에게 희
망의 빛을 밝혀 주고 있는 것이다.



늘푸른의 새로운 활기

이곳 늘푸른 중등구락부는 13년이란 긴 역사를 이어오고 있으면서도 그리고 많은 선구자들이 피와 땀을 흘리고 갔는데도 하나님의 축복은 아직도 내리지 않고 있습니다.

애초에 지방 4H 청년들이 발벗고 나서서 흙벽돌을 찍어내며 그 두언가 조국 근대화의 작으나마 그 일익을 담당하고자 하는 강열한 투혼으로 세워진 이 늘푸른 중등구락부에 근래에 와서야 하나님의 따스한 손길이 미치어 가는데에 가문방에 탄비를 맞는 마음처럼 가슴속에 감사의 눈물이 비처럼 내리고 있습니다. 서울로 부터 이곳 까지는 몇번이나 버스를 갈아타는 어려움이 있는데도 성결교 신학대 학생들과 중앙신학교 학생들의 불굴의 감투정신으로 50여명의 별들은 이제야 겨우 반짝이기 시작하는 것 같습니다.

이제는 교무실에 갇혀있는 어두운 굴귀가 실감나지 않았으면 좋겠습니다.

“났노라, 싸웠노라, 그리고 거어서 가노라——는.”

현재 선생님은 남 10명 여 3명으로 모두 13명이며 학생은 50명입니다. 주소는 경기도 양주군 회천면 울정리 늘푸른 중등학교이며 서울에서 약 1시간 반걸리나 버스를 3번 갈아타는 곳입니다. 학급은 2학년과 3학년으로 주간에 공부하며 현재 학교장과 학교의 건물 그리고 학교의 땅에 큰 어려움을 겪으면서도 뜻있는 젊은 신학생들과 지역 청년들의 불굴의 의지로 하루 하루를 보내고 있습니다. 현재 학교장 직무대리는 허달원 전도사로 피어선신학교를 졸업한 후 성결교신학교에 재학중이며 교회는 묘동 교회입니다. (허달원 교장대리)

전국 지도자 대회 박두

◇ 제 3회 전국 성경구락부 지도자 대회가 8월 17일부터 20일까지 안양에 있는 성결교신학대학 캠퍼스에서 3박 4일로 개최한다. 현재 16개 지부에서 220명이 등록신청을 하여 예정된 200명선을 넘을 것 같다. 성경구락부 창립 47주년 기념사업으로 열리는 금번 대회는 급격히 변

화적인 상황가운데서 성경구락부의 나아갈 방향과 그 구체적인 교육방법론을 찾아 성경구락부 원리의 실현을 힘차게 전개하는 데 있다.

금번 대회의 강사는 김소영 박사, 구의령 박사, 김찬호 박사, 왕마려 선교사, 주선동 목사와 외부특별강사로서 성경구락부 원리의 조직적인 실천을 위한 면에 역점을 두고있다. 내용은 원리 강연과 원리의 체계적 실천방법론, 워십, 그리고 그룹토의, 간증, 친교와 대화시간, 구락부의 밤, 등의 다채로운 프로그램이 전개될 것이다.

대회장소인 성결교신학대학은 안양시에 자리잡고 있는 지상 5층 현대식 건물로 기숙사시설과 강의실 예배

실등 새로 신축된 곳이다. 그곳에서 성경구락부 운동의 새로운 불이 붙어 나갈 것이다. 전국 구락부 지도자의 열렬한 기도를 바란다. ◇

감의도 본부장 환송예배 및 마애린교수 본부장 취임

◇ 지난 4월 27일 오후 3시 영락교회 본당에서 서울지역 성경구락부 역학생과 교사, 대외커빈 약 1,500명이

참석 감의도 목사 대외본의 환송예배와 마애린교수의 본부장 취임식이 호못하게 베풀어졌다.

한국선교를 위해 평생을 바친 감의도 목사의 마지막 환송을 축하하기 위해 본부가 마련한 자리에는 본부위원과 이사 그리고 구락부지도자가 많이 참석한 자리에서 이기혁목사는 찬 승리의 비결이란 제목으로 설교하셨고 유호준목사와 성갑식 목사의 정성 어린 축사 그리고 염광합창단의 여호와는 나의 목자시니의 노래가 있었다.

특히 각구락부에서 장성을 기울여 만든 금열쇠

증정과 화환증정이 있었다. 예배의 끝은 방지일 목사의 축도로 이루어졌으며 곧 쌍용펠딩 스카이 라운지에서

본부 및 지부 소식

축하연이 있었다.

특히 감개무량한 것은 떠나시는 감목사님이 새로운 본부장을 선임하여 모든 것을 일임해 주신 일이다. 비록 마애린 교수가 감기로 참석 못했지만 그의 남편 마삼락 박사가 본부장 취임에 관한 말씀을 해주었다. ◇

창립 47주년 기념

제14회 미술 대회 실시

◇ 지난 5월 4일 오전 10시 30분 정릉유원지에서 15개 구락부 학교 150여명이 참석 수채화와 판화, 유화 부문에 출전하여 좋은 작품을 많이 제출하였다.

금년 미술대회의 중등부 최우수상은 대명구락부 우수상은 청구구락부 제 3위는 봉천구락부가 각각 차지하였고 고등부 최우수상은 동흥구락부가 차지하였다. 개인상으로는 금, 은, 동메달을 수여하였으며 입선자에는 상장을 수여하였다. ◇

전국 성경구락부

제 6회 웅변대회 실시

◇ 지난 6월 29일 오후 1시 기독교 회관 대강당에서 20개 구락부 21명의 중 고등부 연사가 출연 400명의 학생과 교사가 지켜 보는 가운데 불을 뿜

는 웅변대회가 개최되었다.

6.25와 기독교 학생의 역사적 사명이란 주제 아래 우리 민족의 숙원인 남북통일의 과제, 유신이념 구현, 조국근대화 실현, 새마을 정신 구현, 기독교정신 구현 등을 저마다 췌었다.

이날 심사위원은 교재갑 교장(한국변론학회장)과 안성자 선생(한국변론학회지도위원)이 수고하였고 시상은 김광철 실행위원장과 한국변론학회장, 성동상업전문학교장, 동흥상업전문학교장등이 특별제공하였다.

이날의 중등부 최우수상은 대명 김창준군이 우수상은 한강새마을 정재판군이 3위상은 대동 박춘림양이 장려상은 동원 박주영군이 통일상은 봉천 이금자양이 희망상은 세광 문명희양이 반공상은 정희지규수군이 각각 차지하였고 고등부 최우수상은 정희라병락군이 우수상은 성남 윤광준양이 3위상은 천호 김나나양이 장려상은 세광의 이성자양이 각각 차지하였다. ◇

제25회 하기도자 수련회는 제주도 한라산 등반으로

◇ 성경구락부 지도자를 위한 하기도자 수련회는 저부별로 그 독특성을 가지고 있다. 특별히 서울지부는 전국구락부들이 희망하는 지도자와 함께 제25회 하기도자 수련회를 8

월 2일 부터 6일까지 제주도에
갓기로 하여 지금 준비중에 있다.

교통은 서울에서 광주까지 왕복 기
차이며 광주에서 제주까지 왕복 비행
기로 1인당 2만원이다.

금번 지도자 수련회는 많은 구락부
의 교장과 운영자가 참석하여 성경구
락부 운동의 공동체를 형성하는데 역
점을 두고있다. 다시 말해서 그리스
도를 중심한 강력한 신앙의 결합체,
연대의식을 공고히 하여 이나라 민족
의 불우청소년, 교육의 거룩한 기수가
되는 계기를 만드는데 있는 것이다.

현재 참가신청을 한 구락부는 송
덕, 망원, 남성, 천호, 성수, 범일,
경남, 안양동중, 범산, 경운, 성광,
대명, 의화, 이광, 신도, 외산, 효
신, 동원, 한강새마을, 가평, 양서,
성동, 세광구락부로, 25개 구락부에서
40명이 참석한다. ◇

주내구락부 지도자 훈련 및 학생신앙강좌 실시

◇서울지부 주내구락부(교장 김충묵)
는 지난 6월 21일부터 23일까지 교
사훈련과 학생 성경공부, 부흥회를
학교에서 3일간 개최하였다. 강사는
본부의 이증국목사 주선동총무가 맡
아하였다. 주내구락부는 서울지부의
가장 모범적인 구락부로서 전체교사
가 성경구락부 원리위에서 학생을 지
도하고 있다. 교장 김충묵장로는 평

생을 학교와 교회를 위해 몸을 쏟고
있다. 학교위치는 의정부 북쪽 주내
역전에서 약 10분 도보하면 아담한 청
소년의 보금자리가 보인다. ◇

신설 가입한 한강, 에덴, 남 일, 범산구락부

◇ 지난 4월 본부위원회에서는 강원
도 평창군 대화면 신 3리에 있는 에
덴중등구락부가 구락부에 가입허가하
였다. 대표자 김양수교장은 남다른
큰 뜻을 품고 강원도 평창군 대화면
에 성경구락부를 설치하여 불우한 청
소년들을 신앙으로 지도하고 기술교
육을 시키기 위해 그동안 분주하게
이곳 저곳을 다녔다.

앞으로의 계획은 기술학교 인가를
얻어 본격적인 뜻을 실천하기 위해 노
력하고 있다. 현재 학생은 100여명이
모여 공부하고 있으나 교실이 부족하
여 여러가지 문제가 많다는 소식이다.

에덴중등구락부는 지역주민의 적극
적인 협조로 날로 발전도상에 있다는
소식이다. ◇

◇ 6월 본부위원회에서는 한강 새
마을 구락부를 설립허가했다. 진정한
교장이 창설한 한강 새마을 학교는
영등포의 공강 지대속에 위치하여 가
난한 직장여성들의 정신을 깨우치는
일을 감당하고 있다.

현재 학생이 40여명이 되며 교사
는 10여명으로 서로 힘과 뜻을 합쳐

열심히 학생들을 지도하고 있다. ◇

◇ 역시 6월 본부위원회에서 구락부 가입이 허가된 남일단기 구락부도 영등포 공장지대에 위치하면서 억눌린 공장여성과 근로청소년들에게 배움의 기회를 제공하는 구락부로 주. 야간 단기과정의 교육을 실시한다. 학생은 모두 100여명이고 교사는 4-5명이다. 영등포구 가리봉동 89-49호에 위치한 조그마한 교실에는 배움에 굶주린 남, 여 청소년들이 눈알을 굴리며 열심히 공부하고 있다. 교장은 김용복 선생으로 현재 구로동교회에 출석한다

◇ 동시에 6월 본부위원회에서 허가된 법산 구락부는 동대문구 상봉동 190번지 86호에 위치한 고등공민학교로 교장은 유영빈선생님, 아담한 교실에 200여명의 학생들이 열심히 공부하고 있다 교사는 7명이다. ◇

서울지부 산하 구락부 순회를 마친다

현재 서울지부 산하에는 80여개의 작고 큰 구락부가 있다. 그중에는 도시와 농촌에 산재해 있으면서 본부와 깊은 연관성이 두절된 구락부가 많다. 그리하여 본부는 서울지부 산하 구락부 제 1차 순회를 지난 5월부터 6월까지 가졌다.

금번에 순회한 구락부는 무궁화, 대회산, 만성, 삼성, 초성, 월제, 덕명, 남일단기, 효신, 결운, 광덕, 광

명, 덕신, 성광농예, 상수, 연수, 용성, 사능, 남성, 설명, 신월, 늘루른, 영일구락부 등이다.

이중에 대회산, 초성, 월제, 광덕, 성광농예가 문을 닫았고, 무궁화 구락부가 그지역 철거로 고난을 겪고 있었다. 몇구락부를 제외하고는 신입생이 적어 문을 닫을 운명에 있었으며 심한 재정난에 허덕이면서도 간신히 명맥을 유지하였다.

특별히 교사난이 절실한 문제중의 하나였다. 농촌지역의 구락부는 인적 재정적 위기를 겪고 있으며 도시의 구락부는 구락부원리와 철학과, 열심이 점점 식어져가고 있었다. 여기에 본부는 강력한 대책을 강구중에 있다. ◇

청구 구락부 학교 학생활동 활발

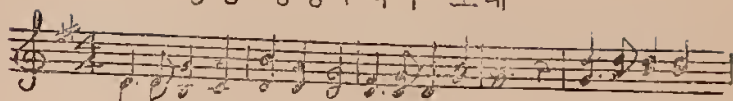
청구구락부 학생회 종교부에서는 어린이날을 맞이하여 어린이 대공원에서 명찰을 달아 주었으며 개교 21돌 기념일을 맞아 미술실기대회와 백일장이 있었다.

그리고 국제번론주최 웅변대회에서 정대원군 <고 2>이 참석하여 우승기를 획득하였으며 구무총리배 정달 웅변대회에 참석 좋은 성적을 내었다.

(이경순 기자)

노 래 모 음

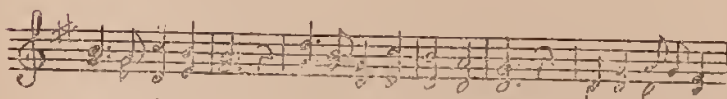
중등 성경구락부 노래



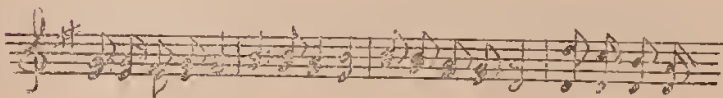
무궁화원 삼천리 금수강산에 섹씩하거
하나님을 경외하는 한의자손 널은지식
백두산의 정기 높은배달의 락도 닦아놓



자라나는 태란의 자손 예수님의 사랑안에
튼튼한몸 담고길터서 삼천만의 봉사자들
심자교훈 듣고나 가서 이땅 위에 천국울



동치준이는 중등성경구락부 만세간-세
안성락는것 " " " " " " " " " " " "
새우고야 할 " " " " " " " " " " " "



성경구락부 예수님의 본을받들어 중교지목



체육봉사 하나로매워 세나라의 일꾼이되자

푸 른 목 장

상 기 최 석 관 민요
전 석 관 작곡

시원한바람 불어라 푸른빛물길 달의 기는바람
 희미한말고 불어라 푸른바다 숨췄다
 눈 녹아갈마기 개울을이우고 개울이흔러서 강물이되겠네-
 민물에흔러서 눈 반씩지니 노래 들부르가 달빛 달라

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환 작 웃 어 요

Smile, Smile, Smile

M J Brown 작
정 문 환 작사

조 율 지

걱정들 모두 잊어 버리고서 Smile, Smile, Smile,
 천은이 맑게 환한 곳 어요 세상 한구리 -
 걱정라면 잊어버려 - 슬쩍 지느니 하 자
 걱정을 모두 잊어 버리고서 Smile Smile, Smile,

큰 장님

가. 네가 네 미. 국 노래

1 너가 산대 땅을회 큰길로가신길로가신길로가
2 내가 산대 땅을회 큰길로가신길로가신길로가
3 내가 산대 땅을회 큰길로가신길로가신길로가

2 산대 땅을회 큰길로가신길로가신길로가
2 산대 땅을회 큰길로가신길로가신길로가
2 산대 땅을회 큰길로가신길로가신길로가

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빙고

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- 1번 웅변대회 석상에서 시상하시는 본부장
- 2번 성가경연대회에 학생들 격려와 시상하시기 위하여 우중을 무릎쓰고 영암교회에 도착하시는 길.
- 3번 성가 경연대회에서 시상하시는 마애린교수
- 4번 지난 6월에 가입한 한강실업구락부를 방문하시어 학생들과 재미있는 이야기를 주고 받으시는 모습
- 5번 미국서 오신 콜리어목사님을 모시고 대명구락부를 방문하신 모습
- 6번 언제나 구락부를 방문하실 때마다 가장 큰 관심은 학생들에게
- 7번 바쁜 일정속에서도 구락부를 생각하시고 시간을 내어서 사무실에 나오셔서 집무하시고, 구락부를 방문하시고 또 본부위원들을, 서울지부지도자를 집으로 초청하여 대접을 하시곤 한다.

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HEADHUNTERS, T.V. ACTORS AND THE GREAT COMMISSION

What do city-dwellers in Africa, former headhunters in the jungles of India, T.V. performers in Korea and Southern Baptists in New England have in common? We've brought them all together in this issue of the BULLETIN because we feel there is exciting church growth insight and information from each one.

Most of us, for example, find the command in Matthew 28 to make disciples of all "nations" to be rather remote and perhaps even eschatological. But the 300,000 former animists in Mizoram are a "nation" in this biblical sense. And in a contemporary movement of the Spirit, this "nation" has become 100% Christian in the past 70 years. Dr. Hminga, a second generation Mizo Christian, tells this moving story.

You'll look through the other end of the church growth telescope when you read about the tiny Korean church for "entertainers only." It is representative of hundreds of thousands of small units of society of every conceivable nature in the world that await a church for their "own kind of people."

"Precinct Evangelism" is a term that might well be added to "Evangelism Explosion," "New Life for All" and "Saturation Evangelism" says Vergil Gerber who writes about an exciting new program in Africa. And the *Southern* Baptists in the *northern* section of the U.S. are again demonstrating that a new denomination coming into an area already loaded with denominations can bring fresh enthusiasm — and plant a whole lot of new churches.

Undergirding these world-wide, flourishing activities is a documented presentation by a Filipino missiologist who says "no thanks" to a contemporary theology of missions that has great concern for suffering humanity but little concern for its eternal destiny.

This is an issue you won't want to put down until you've digested every bit of it. So enjoy it, learn from it, put some of it into practice — and then pass it on for someone else to profit from.

The Editors

CLEAN SWEEP AMONG THE MIZO

by Dr. Chhangte Hminga
with James H. Montgomery

Even though I grew up as a second generation Christian in the tiny State of Mizoram in the northeast corner of India, I don't think I fully realized the significance of what God had done in this tribe of former headhunters until I made a thorough study of the Christian movement there. For example, during the summer of 1975 I was able to interview about 100 persons at several places in both North and South Mizoram. Ninety-eight of these told me that they knew of no Mizo that still followed the Old Mizo animistic religion.

One missionary who had spent 32 years among the Mizo wrote me, "One phrase is continually in my mind when looking back over the life of the Mizo Church: 'The wonder of it all! To God be the glory, great things he hath done.'"

One *must* stand in awe of what God has done. For in 1900 the Mizo were a fiercely independent, powerful tribe who believed, among other things, that they could earn eternal life by killing a prescribed series of wild animals, vipers, birds — and a man! But by 1960 the Church had run out of Mizos to convert! Among the 300,000 Mizos in Mizoram,¹ only a rare individual here or there had not become a Christian. It was a clean sweep by Christianity.

Not that the task was simple. Mr. William Williams made the first attempt to tell the Mizos about Jesus in 1891, and two missionaries of the fledgling Arthington Aborigine Mission were allowed to go to the Mizos "at their own risk" early in 1894. The Welsh Presbyterian Mission sent its first missionary in the Fall of 1897. But the 1901 census in Mizoram—taken a full decade after the first gospel witness—revealed that there were only 45 Christians in the whole tribe.

Nor were these Christians without persecution. Some were beaten and expelled from their villages by their chiefs who took them away at midnight or during a heavy downpour of rain.

In the following decades other problems arose that could have sealed off the Mizo Christians or divided them into differing religious camps. Perhaps the most severe of these was the development of several sects or native religions as a result of excesses in a revival of 1935. These would ultimately die out, however, and other potentially divisive or disruptive problems would not prevent the Christianization of the Mizo.

That this is so is hard to explain in any other terms than that God in His wisdom had simply decided that "the time had fully come" for this people. He had prepared the hearts of the Mizo and not "the gates of Hell" would prevent their being disciplined.

But God did not work in spite of the missionaries or apart from human instrumentality. The early pioneers were great missionaries and great men of God. Even before they learned the language, one later missionary said that they "spoke the language that is understood everywhere—the language of love." They trusted the Mizos implicitly and soon won their confidence by simple kindness and medical services.

Two years after their arrival, the pioneer missionaries felt they had enough of the language to start a Sunday School. And with this, they "stumbled" onto a major social custom that would be transformed by Christianity. They carefully prepared a Bible lesson, translated a simple hymn and

Editor
Dr. Donald McGavran

Managing Editor
James H. Montgomery

Associate Editor
C. Peter Wagner

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had their group of little boys singing it on the verandah of their hut. This was incredible to the Mizos. For these musically gifted tribesmen, singing and heavy drinking were inevitably connected, and both were confined to adults only. So, men at work up in the village, when they heard the singing, ran to the spot, peered about and asked, "Where is the beerpot?" Listening to the verandah Sunday school soon became popular with the grown-ups, and a little bamboo church was built to accommodate those who would come to join or listen.

Gradually over the years, the drinking bouts, festivals and feasts that were accompanied by singing and dancing were replaced in the society by Christian feasting and singing. This, perhaps more than anything else, became the distinctive characteristic of the Mizo Christians.

I was reminded of this while taking a bus trip in Mizoram after being out of the country for a while. It was so different from my travels elsewhere. For the bus became one great, moving choir. Everyone — bus driver, conductor and passengers — joined in joyful singing, making what would have been a tedious journey a delightful one. People in my home state sing for hours in their homes, in the fields, at wedding receptions and even at funerals.

The Sunday school itself — quite apart from the singing—became one of the most encouraging features and mainstays of the Mizo Church. One first-generation Christian woman I interviewed in 1975 told me she became a Christian because of safety pins received as prizes for regular attendance at Sunday school. "I kept six pins I received because they were instrumental in my receiving the greatest gift of salvation," she told me. Tens of thousands of Mizos—adults, youth and children—learned to read, learned the Scriptures and became Christians because of the Sunday school emphasis.

The Sunday school led quite naturally into full primary schools, middle schools and high schools. Certainly one of the prime reasons for the growth of the Mizo Church was that for decades it controlled all the public education in the state. This was accompanied by a phenomenal amount of Bible study both inside the schools and out.

The evangelistic zeal of the Mizo Christians is another significant contributing factor to their growth. One early missionary in answer to a questionnaire wrote that "Almost from the very beginning the missionaries began using national converts. Within a year or two of the first baptized converts in 1899, two Mizo evangelists were sent to preach. They transversed the whole land."

In the first great gathering of Christians in southern Mizoram the converts unanimously agreed that each one should try to lead at least one other to Christ during the year. Evangelistic bands of Christians on preaching tours and the setting apart of one whole month every year for evangelistic campaigns (observed since 1918) demonstrate the evangelistic concern of the Mizo Christians.

Many other factors that contributed to this sweeping people movement could be cited. But as if God were determined that nothing would thwart its progress, He blessed it with four great revivals between 1906 and 1935. These flowed quite naturally through the missionaries from Whales who had been influenced by their own Welsh revival in 1904. Their impact was enormous.

A most graphic picture of them is seen in the life of a man named Thangbawnga. God gave him the gift of healing and hundreds of people came from far and near to be prayed for. Many received physical healing, but many more were healed spiritually. Some helpers who kept records showed that he led over 4,000 people to the Savior during his lifetime. He was a humble illiterate who requested that his tombstone be engraved simply, "I am an unprofitable servant."

One might expect that now that the Mizos have become wholly Christian this kind of zeal would be disappearing. Such is not the case. Though the Church is still fundamental and evangelical on the whole, it is aware that there are now many second, third and even fourth generation Christians who need a vital conversion experience. Also, the State of Mizoram includes in its population a block of 14% that do not belong to the Mizo people. Mizo evangelists and missionaries have already seen some cases where whole villages have come to the Lord through their witness among these peoples.

Furthermore, the fearless nomadic spirit of the Mizos has not disappeared, only been Christianized. Mizos can be found in major cities all over India where they set up churches for

worship and witness to their neighbors. And though political conditions have made it illegal for them to enter the neighboring nations of Bangladesh and Burma as missionaries, they are not daunted. A number of daring volunteers have penetrated these nations, one result being that at least nine of them have been imprisoned for the sake of the gospel.

But of all our opportunities, my personal opinion that I share with my late father is that God has sought out the Mizo people to disciple the more than 30 million other tribesmen of India. We understand them and can tell them how God has changed our lives and our whole society.

My challenge to my people is to send out one missionary for every 100 communicant members of the Church to reach these peoples. That would give us a force of around 1,200 missionaries. In the light of the 75 year history of the Mizo Church, this is the least we should do. It is now time for us to stir up the courage and fearlessness of our ancestors and be willing to become Christian martyrs for the cause of Christ.

* * * * *

I Many thousands of Mizos in neighboring states and nations have also become Christians.

(Note: Watch for the announcement in coming *Bulletins* of the publishing of the book by Dr. Hminga which will give the full account of the discipling of the Mizo nation. It is a dramatic story, full of church growth insights, that you won't want to miss. Eds.)

A CHURCH FOR ENTERTAINERS ONLY

by Ryu Yung-kyun
Korea Times

An odd Christian church, exclusively for entertainers in television, movies and other areas, opened recently at the Asian Center for Theological Studies and Missions (ACTS) in Chung-jongro 3-ga, Sodemun-gu downtown Seoul.

The Bible tells us that it is harder for a rich man to enter heaven than for a camel to pass through the eye of a needle. Kwak Kyu-sok, a comedian known by his nick-name "Flyboy," argued that it is as hard for a performer like him as for anybody else to believe in God and to attend church. "Many Christian performers leave church after they become popular," Kwak pointed out, "because they probably become overly confident in themselves."

It was September, 1974, Kwak recollected, when a small group of performers got together at the house of either Kwak or his fellow comedian Ku Pong-so to study the Bible under the leadership of Ha Yong-jo, a young and enthusiastic evangelist of the ACTS. When the members of the Bible class increased to over 30, Rev. Samuel Hugh Moffett, director of the ACTS, suggested that they should feel free to use the ACTS auditorium as the place for their religious activities. Thus they had their inaugural church service at the ACTS auditorium on March 7 with about 100 people attending including the performers' families and other Christian well-wishers.

The service was initiated by a silent prayer of the attendance to the accompaniment of the piano played by Ko Un-a, a film actress. Following were hymns presented by such pop singers as the female vocal team One Trio, Yu Chun and Pang Un-mi and the Munwha Broadcasting Company's choir. The service was observed in a solemn and serious atmosphere, which may be considered as quite surprising by the audience who used to watch the performers only on television or movie screens.

The church services are observed twice at 11:00 a.m. and 2:00 p.m. every Sunday. Besides the Sunday services, Bible classes are held three times a week during weekdays so that the members can attend to study the Bible in their free hours. "Let's be loud in praising others but never permit finding fault with each other." That is the guiding principle Kwak and his fellow members want to abide by in daily life, explained Kwak, who is also known as an expert moderator on television programs.

"Though collaborating with each other in performing, we are liable to mental homicide, jealousy and greed, which we are trying to exterminate through Christian love," said Kwak. He also said that they hope to construct a small church of their own in the near future and further to

evangelize other people engaging in various entertainment fields. Many of his fellow performers say "Later" when asked to join the church. "However, tomorrow will be too late; after all, they cannot live for ever," said Kwak in a somewhat humorous tone.

Among the members of the church are such pop singers as the Cool Sisters, Yun Pokhi, Nam Chin, the Four Stars, Pang Un-mi, Ok Kum-ok and Pak Yyong-hi; comedians are Kwak Kyu-sok, Ku Pong-so, Lee Yong-il, Kim Hi-ja, Kim Hi-suk, Ho Won and others. There are also such television actresses as Kim Ui-son, Yang Chong-hwa, Mun Suk and Ko Un-a; film stars, radio drama writers and pansori singers are also among the members of the church.

About 70 percent of them are unbaptized novices in Christianity, so they are going to administer baptism on this coming Easter Sunday, Kwak said.

AN ASIAN MISSIOLOGIST SAYS "NO, THANKS"

by Dr. Metusalem Castillo

The theological battle between the Conciliar and the Evangelical camps is raging. Many Christians regard this debate as legitimate; others view it with disdain. The reason for this split thinking boils down to the issues involved. Those unaware of the issues think it is a waste of time and effort. But to those who know the issues and regard them as crucial in relation to the Great Commission, the debate is worth their life.

I used to share the first view. No longer! I cannot stay aloof, for herein hangs the fate of the "2.7 billion" who have yet to hear the Good News that Jesus saves. To initiate readers into this debate, I wish to make comparisons between the Conciliar and Evangelical theologies of mission.

First, let's define the terms. "Conciliar" is used to describe the Churches aligned with the World Council of Churches (WCC) and "Evangelical" in the classical sense — those Churches and Christians who are in one way or another linked with the movement that emerged out of the Evangelical Awakening. Evangelicals are known above all for their missionary passion. They preach the Gospel to bring faith among the nations (Winter 1973:20).

What is Salvation Today?

What is the salvation that Christ offers to men and women today? This question was hotly debated at the Bangkok Conference of the Commission for World Evangelism and Mission (CWME) of the WCC in 1973. The leadership of the CWME contended that salvation today is primarily concerned with this-worldly improvement, especially the liberation of mankind from all injustice. Phil Potter, General Secretary of the WCC, declared: "Salvation . . . is concerned with the liberation of persons and societies from all that prevents them from living an authentic existence in justice and shared community" (Hoke 1973:84).

Emilio Castro, Chairman of the CWME, sings no discordant note with Potter. He maintains that "the personal, social, individual and corporate aspects of salvation are so inter-related that they are inseparable" (Hoke 1973:85).

Evangelicals, on the basis of the Scriptures, reject such a humanistic stance and maintain that salvation is first and foremost vertical and personal. Salvation, in the words of Dr. Donald McGavran, "means a change in status of the soul . . . (It) is achieved through faith in Jesus Christ, and results in abundant life in this world" (1972a:284). This is the salvation that the Bible speaks about. It is deliverance from sin, lostness, meaninglessness and the wrath of God.

Is Mission Necessary?

The second major issue in the current debate between the Conciliar and the Evangelicals has to do with the question of the mission of the Church. What is mission? And what is the mission of the Church on earth?

The first full assembly of the CWME in Mexico City (1963) defined mission as witness (Latham, 1964). Paul Tillich conceptualized mission as the self-actualization of the Church in the

world. He denies mission as an attempt to save individual souls and defined it as the transformation of the "latent Church," present in all world religions, into the "New Reality in Jesus as the Christ" (1961:284).

To understand the present thinking of the Conciliar leaders on mission, one must take a look at their basic theological presupposition which is universalistic. The doctrine of universalism advances the notion that because Christ died for all, He will eventually and out of love bring all men to salvation. This doctrine is based on proof-texts taken out of context.

We evangelicals very well know from the Scriptures that not all will eventually be saved, but in the end there will be two groups of people — the saved and the unsaved. All men outside of Jesus Christ are lost.

What are some of the implications of universalism? First, it reduces the goal of mission to mere horizontal reconciliation rather than reconciliation with God. This is the "New Humanity" that the Conciliarists talk about (Drafts, p. 34). Shalom, they say, is all aspects of the fullness of human life and is the goal of mission. The Church is in the business of establishing shalom on earth.

Evangelicals refuse to descend to this low view of mission. It cheapens the death of Christ, undermines its rationale and purpose, and refuses to face biblical evidence objectively and adequately. We hold to the view of mission which defines it as *the conversion of the lost and the planting of Christian congregations wherever possible*.

The second implication of the universalistic theology is closely related to the first. To achieve shalom on earth, Conciliar minds have devised a strategy which allows participation in all types of revolution including the bloody ones. Mission, according to them, takes place at the point of tension — in revolutionary movements, in dialogue with non-Christians and in religious sub-cultures. As to peaceful means, mission is carried out in terms of social service and dialogue (Drafts, pp. 40-41).

If this is mission, the "2.7 billion" will never even hear of eternal life. Is it worth all the effort and money being expended if "mission" means everything *except* the saving of souls? Evangelicals say "no" because even after there is a social uplift and liberation from suffering and oppression (if this is possible), man will still be lost, searching for peace, hope and life.

In view of the lostness of man without Jesus Christ, Evangelicals hold the classical biblical understanding of mission. It is hard to improve on Dr. McGavran's oft quoted definition: "Christian mission is intentionally, and constitutionally, by word and by deed, proclaiming Christ as Lord and Saviour and persuading sinful men to become His disciples" (1972b:101). Peter Beyerhaus calls this the center of the missionary task (1971:100). It is important, therefore, that the missionary is not lost in "subsidiary activities" detached from the intention to persuade men and women to faith in Christ.

Evangelicals have sometimes been accused of ignoring the cultural mandate. But such a charge is unwarranted. Evangelicals for the most part have emphasized social action, but never as a substitute to the redemptive mandate. Social service is the fruit of the redeemed life.

In view of the total program of God in redemption, mission as Evangelicals define it is indispensable today and in the days ahead. Although it is far from being the sole ministry of the Church, it is its chief and irreplaceable duty until Jesus returns. As W. Freytag puts it, "Nothing can be called mission in the biblical sense which is not . . . directed toward conversion and baptism" (Beyerhaus 1971:101).

Evangelism or "Realizing Shalom?"

The Conciliar concept of evangelism has been articulated by J.C. Hoekendijk in his "Call to Evangelism." The title is great, but he not only explains away mission as everything the Church does, but more disastrously, rejects church-planting evangelism. For him, evangelism is to realize shalom through the instrumentality of the Church. In short, evangelism is kerygma (proclamation of shalom), koinonia (manifesting shalom among men), and diakonia or demonstrating shalom in humble service (1972:48-50).



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by Gailyn Van Rhee

William Carey Library, 176 pp. paperback

"This book is full of sound missiological thinking about the propagation of the Gospel in the real world of today and tomorrow. It describes how peoples are, in fact, disciplined, and how Christians and churches are in fact perfected — or, more often, *not* perfected. The country itself is a prime factor in any turn to Christian faith, and Van Rhee describes Uganda and its peoples in broad, clear strokes. That the turn to Christianity was for most tribes completed within seventy years is in itself so unusual that one welcomes every additional explanation which helps understanding. Few books are more anthropologically perceptive, biblically faithful, and missiologically focussed than this. It is good reading for those interested in mission, no matter which land they are interested in."

— Donald A. McGavran, *Fuller Theological Seminary*

"Van Rhee has given us a basis for better understanding of what is happening in missions and in politics in this strategic African country. Such research is vital to the student of missions . . ." — George Gurganus, *Abilene Christian College*

"This is an exceptional study of church planting in East Africa. Mr. Van Rhee has carefully traced the evolution of the historical, cultural, and political backgrounds of the people of Uganda. He has then blended all these facets together to show their effect on the induction and growth of Christianity. From this setting he then discusses the mission successes and failures of various Christian groups, leading up to present-day opportunities. It is an exciting and thorough study of all phases of missiology that makes for delightful and informative reading for everyone involved in missions."

— R.H. Tex Williams, *Sunset School of Preaching*

NEW BOOKS

THE FORTRESS AND THE FIRE: JESUS CHRIST AND THE CHALLENGE OF ISLAM

by Phil Parshall

Gospel Literature Service, Bombay, \$2.50 (1.50).

144 pp. paper

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THE CHURCH IN ASIA

edited by Donald Hoke

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An "inside Asia" survey of the impact and growth of the churches in twenty-five countries, written by more than twenty-five experts on the church in Asia. Comprehensive, broad-based, and contemporary.

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edited by John H. Sinclair

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by Thomas and Elizabeth Brewster

Lingua House, \$8.95x (7.16), 400 pp. paper

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GENERAL

THE CHURCH AND CULTURES: AN APPLIED ANTHROPOLOGY FOR THE RELIGIOUS WORKER by Louis J. Luzbetak, \$5.95x (4 76), 448 pp. paper

A practical book concerned with the relationship between the ways of the church and of man. An analysis of culture and an introduction to the usefulness of anthropological tools in cross-cultural communication.

LOOK OUT! THE PENTECOSTALS ARE COMING! by C. Peter Wagner, *Creation House*, \$4.95 (2 97), 196 pp. cloth

From the objective stance of the non-Pentecostal, the author examines what he sees as the reason for the phenomenal growth of Pentecostal churches in Latin America, setting forth what others can learn from it.

THE NEW MACEDONIA: A REVOLUTIONARY NEW ERA IN MISSION BEGINS by Ralph D. Winter, *William Carey Library*, \$.75 (.65), 32 pp. booklet

Consists of the paper prepared in advance of the International Congress on World Evangelization in Lausanne, Switzerland, and the actual address given at the conference on the remaining task of evangelizing the world.

STRATEGY OF MISSION

THE BRIDGES OF GOD: A STUDY IN THE STRATEGY OF MISSIONS by Donald A. McGavran, *Friendship Press*, \$3.25 (1.95), 172 pp. paper

Examines the process of how peoples become Christian, and contrasts and evaluates the "People Movement" concept with the older "Mission Station Approach" in missionary method.

CHURCH GROWTH AND GROUP CONVERSION by J.W. Pickett, A.L. Warnshius, G.H. Singh, and D.A. McGavran, *William Carey Library*, \$2.45 (1.47), 116 pp. paper

A collection of articles written on some case studies in the 1930's of some churches in India, both sterile and fruitful, pointing up the effectiveness of group conversion from within a people.

CRUCIAL ISSUES IN MISSIONS TOMORROW ed. by Donald McGavran, *Moody Press*, \$4.95 (2.97), 270 pp. cloth

To answer what are the key issues confronting the future of world mission, the editor has brought together articles of leading writers in the field, under major topics of theological, anthropological, and practical issues.

KEY CHURCH G

FRONTIERS IN MISSIONARY STRATEGY by C. Peter Wagner, *Moody Press*, \$5.95 (3.57), 222 pp. cloth

Wagner first questions why we need an overall plan for furthering the missionary effort of today, then examines some biblical principles that must be basic to any such plan. Develops a strategy for urban evangelization.

GOD'S WAY TO KEEP A CHURCH GOING AND GROWING by Vergil Gerber, *Regal*, \$2.25 (1.30), 94 pp. paper

This manual, equally good for a local church or a whole denomination, is designed to be used as a textbook for evangelism/church growth workshops, a tool for self-evaluation of evangelistic efforts, a guide for setting goals and strategy, a system for developing continuing evaluation of evangelistic efforts, and a stimulus for fruitful world evangelism.

HOW CHURCHES GROW by Donald McGavran, *Friendship Press*, \$3.95 (2.37), 188 pp. paper

Explores the real reasons for the growth or stagnation of churches, with discussion on structure, population factors, and methods of church growth, current philosophies of missions, the prison of previous patterns, and how growth can be measured.

UNDERSTANDING CHURCH GROWTH by Donald McGavran, *Eerdmans*, \$4.50 (2.70), 382 pp. paper

An in-depth study of the concept of church growth, analyzing the principles underlying effective church growth in its many varieties and cultural settings and showing how they are essential to effective evangelization.

THEOLOGY OF MISSION

CHURCH GROWTH AND THE WORD OF GOD by Alan R. Tippett, *Eerdmans*, \$1.95 (1.17), 82 pp. paper

Spells out the biblical basis for the concept of church growth held by Donald McGavran and his colleagues, drawing from the promises of God to Israel and the messages given to the Church in the New Testament concerning the Great Commission.

LET THE EARTH HEAR HIS VOICE ed. by J.D. Douglas, *World Wide Publications*, \$15.95 (10.53), 1472 pp. cloth

A compendium of papers, messages and reports presented to the International Congress on World Evangelization at Lausanne, Switzerland, in 1974 from 110 contributors.

GROWTH BOOKS

MEASURING THE CHURCH GROWTH

MOVEMENT by J. Robertson McQuilkin, *Moody Press*, \$1.95 (1.17), 94 pp. paper

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MISSIONS: WHICH WAY? HUMANIZATION OR REDEMPTION

by Peter Beyerhaus, *Zondervan*, \$1.95 (1.17), 120 pp. paper

Deals with critical theological issues of today concerning the direction of missions. Also gives the complete text of the Frankfurt Declaration.

VERDICT THEOLOGY IN MISSIONARY

THEORY by Alan R. Tippett, *William Carey Library*, \$4.95 (2.97), 216 pp. paper

A collection of addresses and discussions given at Lincoln College relating verdict theology (persuading for a verdict, or decision, for Christ) to missionary theory, discussing the biblical imperative, major concepts of modern mission, and anthropological dimensions.

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CHURCH GROWTH IN JAPAN by Tetsunao Yamamori, *William Carey Library*, \$4.95 (2.97), 196 pp. paper

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THE DISCIPLINE OF WEST CAMEROON: A STUDY OF BAPTIST GROWTH by Lloyd E. Kwast, *Eerdmans*, \$3.45 (2.07), 206 pp. paper

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GOD'S IMPATIENCE IN LIBERIA by Joseph Conrad, *Wold Eerdmans*, \$2.95 (1.77), 228 pp. paper

An accurate and reliable description of the spread of the Church in Liberia, in which mission fact and mission theory are closely intertwined.

LATIN AMERICAN CHURCH GROWTH by William R. Read, Victor M. Monterroso, and Harmon A. Johnson, *Eerdmans*, \$8.95 (5.37), 422 pp. cloth

An intensive study of church growth among Evangelical, Pentecostal, and traditional Protestant denominations, and of the major trends of mission now and for the future in Latin American countries.

NEW PATTERNS OF CHURCH GROWTH IN BRAZIL by William R. Read, *Eerdmans*, \$2.45 (1.47), 240 pp. paper

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THE PROTESTANT MOVEMENT IN BOLIVIA by C. Peter Wagner, *William Carey Library*, \$3.95 (2.37), 268 pp. paper

An excitingly-told account of the gradual build-up and present vitality of Protestantism. A cogent analysis of various subcultures and organizations working most effectively, including a striking evaluation of Bolivia's momentous Evangelism-in-Depth year.

NEW TESTAMENT FIRE IN THE PHILIPPINES by Jim Montgomery, *C-GRIP* \$2.50 (1.50), 210 pp. paper

A readable, germane look at the tidal wave of Pentecostal growth in the Philippines, and how their practices relate to conversions and church growth.

PEOPLE MOVEMENTS IN THE PUNJAB by Frederick and Margaret Stock, *William Carey Library*, \$8.95 (5.37), 388 pp. paper

An ethnological and historical study of the reasons for mass acceptance of Christianity by entire ethnic units in the Punjab area of Pakistan, emphasizing growth of the United Presbyterian Church.

TAIWAN: MAINLINE VERSUS INDEPENDENT CHURCH GROWTH by Allen J. Swanson, *William Carey Library*, \$3.95 (2.37), 300 pp. paper

Compares the growth of indigenous Taiwanese churches to those planted from abroad and discusses reasons for growth and non-growth.

AN URBAN STRATEGY FOR LATIN AMERICA by Roger S. Greenway, *Baker*, \$4.95 (2.97), 282 pp. paper

A realistic assessment of the demographic changes occurring in Latin America, plus a dynamic strategy for winning the urban masses for Christ.

WILDFIRE: CHURCH GROWTH IN KOREA by Roy E. Shearer, *Eerdmans*, \$2.95 (1.77), 242 pp. paper

Case study of missionary activity in Korea by the Presbyterian and other major denominations, with consideration given to the religious, social, political, and geographical situations affecting church growth.

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CURRENT CLUB SELECTIONS

JULY SELECTION:

STRATEGIES FOR NEW CHURCHES by Ezra Earl Jones, Harper, Retail \$7.95 Club price \$6.30.

Starting new churches is, according to Elmer Towns, destined to become a principal part of church planning in America over the next ten years. If it does, this new book by Ezra Earl Jones will probably serve as a primary handbook for much of the operation. *Strategies for New Churches* is, in my opinion, the best book now on the market on the subject of church planting. Jones is a United Methodist who himself has much field experience in church development. He has done church-related research in 42 states and has written over 30 planning studies for churches. Very few books are as practical as this one in getting a handle on the community and its needs in terms of what the church can do to meet those needs. *CPW*

AUGUST SELECTION

(Double Selection):

TEN AT THE TOP by Lee Lebsack, Baker, Retail \$2.95, Club Price \$2.30 and

THE RAVENNA MIRACLE by Lee Lebsack, Creative Communication, Retail \$1.95, Club price \$1.00

Club price for both selections: \$3.30

The sub-title of *Ten at the Top* is "How 10 of America's Largest Assemblies of God Churches Grew." Lee Lebsack, a young, successful pastor himself, has written an exciting account of church growth within the Assemblies of God denomination. Each chapter is a concise account of what has happened to make churches in Texas, Kentucky, Iowa, Washington, Mississippi, Ohio and Indiana grow. Here is a book full of ideas for anyone interested in knowing what methods God is blessing in many of America's churches.

The Ravenna Miracle is Lebsack's story about his own church, the Ravenna Assembly of God. In a small town this dynamic pastor led his church from a congregation of 200 to 2,000 in six years. Part One tells the story and Part Two analyzes the effective tools for growth that Lebsack discovered as he was leading a growing church. *CPW*

Other books available from The American Church Growth Book Club:

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 Lord, Make My Life a Miracle, Ortland, Regal, AC-5080-LMML0 \$1.65(1.32)
 Outreach: God's Miracle Business, Marcum, Broadman, AC-6270-OGMBM \$2.95(2.36)
 The Religious Dimension in Hispanic Los Angeles, Holland, WCL, AC-7200-RDHLH \$9.95(7.96)
 Up With Worship, Ortland, Regal, AC-8520-UWWO \$1.45(1.16)
 What's Gone Wrong with the Harvest? Norton, Engel, Zondervan, AC-8710-WGWHN \$3.95(3.16)
 Why Conservative Churches Are Growing, Kelley, Harper, AC-8760-WCCGK \$6.95(5.56)
 Yearbook of American and Canadian Churches: 1976, Jacquet, Abingdon, AC-9200-YACCeloth \$9.95(7.96)
 Your Church Can Grow: Seven Vital Signs of a Healthy Church, Wagner, Regal, AC-9280-YCCGW \$3.50(2.75)
 Your Church Has Real Possibilities, Schuller, Regal, AC-9320-YCRPS \$3.95(3.16)

Moreover, Conciliar theology of evangelism can be described in terms of service and presence. The latter is the manifestation of shalom among men or living with men in community. Service takes on varied forms.

Evangelicals jealously guard evangelism from becoming *mere* presence and *mere* service. We are Evangelicals because our proclamation is the Evangel "which is the power of God unto salvation" (Rom. 1:16). Despite Hoekendijk, we Evangelicals aim at planting Christian fellowships. Anything less than this goal is *not* evangelism.

Evangelism is neither "any ministry" nor mere "good mission work." The term comes from *euangelizomai*, to announce the good news. The Gospel is to be proclaimed so that people will respond in faith.

An adequate view of evangelism must not lose sight of church planting as its goal. Mere presence, mere proclamation, mere decisions without incorporating believers into fellowships of the saints is a contradiction of terms. It may be pre-evangelism; but it is not evangelism.

Conversion of What?

Closely related to the concepts of salvation, mission and evangelism is the concept of conversion. Mission and evangelism aim at conversion that results in the salvation of the soul. It is extremely important that these concepts blend in our minds.

Conversion in the thinking of Conciliar people is a personal re-orientation to God — individually and corporately — and commitment and participation in an on-going movement. Moreover, it is liberation from the past and from the forces of evil (Drafts, p. 36). It is turning from anything that degenerates a person, including poor working conditions, social and economic inequality, racism, oppression of all kinds and other dehumanizing factors.

Conversion in the Conciliar camp is, moreover, conceived of in terms of globalism. In the 1950's the focus was on Christian unity. Today it is on the unity of the human race: oneness with all religions, oneness with everybody whether or not he believes in Christ. The logical end of this humanistic stance is nothing less than the rejection of Biblical authority.

What does the Evangelical say about conversion? First, it must be affirmed on the basis of Biblical authority that conversion is "turning from idols to serve the living and true God." It involves a changed disposition towards sin (repentance) and towards God (faith in Christ) which results in the experiences of forgiveness, regeneration by the Holy Spirit and a new perspective in life that is grounded on the hope of Christ ushering in the Kingdom at the end time.

Second, converted people have a vital witness to make before the world (Acts 1:8). Telling others of Christ is not a means but a result of conversion.

Third, converted Christians find fellowship in the Body of Christ, the Church, and identify themselves with its local manifestations. This is what Beyerhaus calls the true New Humanity (1971:104), to be sharply distinguished from the false New Humanity which is mere humanism.

Fourth, the basis of Christian conversion is not the world's agenda but the Bible. Conversion is rooted not in reason but in God's revelation. The Bible affirms the lostness of man outside of Christ. He needs forgiveness and redemption.

We say, "No, thanks."

Salvation, mission, evangelism and conversion are by no means the only crucial issues worthy of our consideration, but they are most important so far as Asia (and probably the rest of the world) is concerned. Asians have their own philosophies, religions, politics, philanthropy, and, thank God, their own lands and cultures. We have much of this worldly wealth and wisdom. If to all this be added a monopoly of the generosity of the West, we would *still* remain strangers at the gate of the Kingdom apart from the saving grace of Jesus. We would still be poor, even if we had the wealth of the whole world to ourselves. What Asians need is nothing less than what God is offering to the whole world — salvation for the whole person through faith in Christ. To anything less than this, we politely say, "No, thanks!"

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1973 *The Evangelical Response to Bangkok*. South Pasadena: WCL.**The Place of God**

Mission is not a heroic human endeavor but the continuous redemptive activity of the living God. Practical compassion will always be an essential part of mission. We must thank God for the glorious record of service towards the sick, the poor, the hungry, and the oppressed which has followed in the wake of the Gospel. These — according to the New Testament — are signs of the Kingdom.

But wherever they are pursued for their own sake and without reference to their true context in the Gospel, wherever, in fact, mission is equated with the meeting of human need, its basis becomes that of a charitable appeal. The weakness of such an understanding is not only that it tends to leave out the action of God. It is a mistake, for this reason, to think that mission is something that Christians do in the interest of their religion. For, fundamentally, mission is not the action of man but the activity of God.

Ed Matthews, "A Biblical Foundation of Mission," *Mission Strategy Bulletin*, March-April, 1976.

A NEW TOOL FOR WINNING THE CITY

by Dr. Vergil Gerber

Pastor Noel Gaiwaki had every reason to be satisfied with the growth of his Castors Church in Bangui, the bustling capital city of the Central African Republic. For he had seen it develop from scratch in 1954 to a happy family of eight: a mother church and seven daughter congregations with a combined attendance of about 5,000 on a Sunday morning by 1972. This healthy growth came through a methodic planting of a daughter church every time the growth of the "mother" reached a predetermined optimum size.

But God used a period of mission-church tensions and a nationwide united evangelistic campaign that he did not even participate in to challenge him to seek even more growth. This perhaps unlikely combination of circumstances increased his burden for the unsaved. Instead of just planting a daughter church every two or three years, he determined to reach his entire city for Christ!

For this, he knew the old methods wouldn't work. "For years," he testified in a recent evangelism/church growth workshop, "I thought the work of the ministry and particularly of

evangelism was the work of the pastor. But my whole focus has changed. From Ephesians 4:11 and 12 I've come to see that my job is to equip *the church members* to evangelize."

He had seen this through the national campaign with its emphasis on man-to-man evangelism and on culturally relevant literature. Both of these required thorough involvement and training of all members.

His vision to reach an entire city by training his entire membership (about half ultimately were involved) resulted in a strategy he now calls "precinct evangelism." It is such a natural, successful tool that it could easily be exported to almost any city area in the world. And it might well join the ranks of such other successful contemporary methods as Evangelism Explosion, New Life for All, Saturation Evangelism, coffee house evangelism and so on.

The dramatic results of precinct evangelism speak for themselves. With his former approach to planting daughter churches, it took 18 years for the total attendance to go from zero to 5,000. *But in just three years of precinct evangelism, 3,000 were added to average attendance and four more daughter churches were planted!*

Advantages of Precinct Evangelism.

The strategy for precinct evangelism is built on two simple observations: One, the city itself is divided administratively into clearly-defined sections called *cartiers* or precincts. These precincts are made up of homogenous groupings with natural web relationships. Tribal peoples migrating to the city tend to settle down among *their own kin folk* where they feel comfortable. Evangelizing by precincts, Rev. Gaiwaki came to see, would provide a warm, natural atmosphere in contrast to the impersonal rallies for the whole city.

And two, members of his eight city churches were scattered throughout almost all of these districts, thus providing a nucleus for evangelistic outreach in every sector of the city. *These* evangelists would not be strangers imported for a special drive, but would be respected neighbors who were already members of the "in" group. They would be disciples making disciples within the context of their sphere of influence and life style.

Putting these two simple facts together, Pastor Gaiwaki has come up with an evangelistic strategy that is spiritual dynamite. It gives him a framework for training and motivating his people to be involved in an exciting program. Now they are coming to Sunday services not as observers, but as participants in the very reason for the existence of the church, i.e., making disciples.

And it results in a systematic plan for reaching a whole city. The precinct by precinct strategy provides an excellent means for measuring achievement. They know exactly how much has been accomplished and when to move on to the next precinct.

How It Works.

Missionary Don Hocking, who participated in one of the precinct campaigns, describes Gaiwaki's strategy this way:

1. *It starts with the pastors.* Rev. Gaiwaki and his three assistant pastors plan the strategy, coordinate the preparations and pave the way with messages on evangelism, instruction in discipleship and organization of prayer groups. As the campaign in a specific precinct is announced, each member in that district is prepared for his particular responsibility in it.

2. *It centers in a specific meeting place.* In each precinct there is a small chapel where Christians meet each morning for prayer. On Sunday, of course, they come to the main church, which seats about 1,700, for worship. The chapels have a maximum capacity of about 100.

In a very natural way the precinct chapels provide a point of identification and long-range continuity for the emerging congregation. Gaiwaki finds these chapels extremely important as centers for prayer, instruction, worship, evangelistic outreach and the birth and development of the embryonic congregation.

3. *It systematically involves the members in an intensive week of evangelism.* On Monday morning, the church members of that district come to the chapel for prayer and return in the

afternoon. After singing and prayer and a challenge from the Word, each member is given a 3x5 card where he writes his name. The rest of the space is for the names of those who may come to Christ through his personal discipling that week.

Then the pastors provide instruction in soul winning and the use of the literature especially prepared for the purpose. Before going out, the members divide into groups of three for prayer. Then both pastor and people go out anticipating that while some will plant and others will water, God will certainly give the increase.

And increase they get! For each afternoon they come back after their visiting to make their report and *bring in new people with them!* It is amazing. Instead of the original 20 on Monday morning, there are soon 30 and then 50. By the end of the week the new converts have swelled the chapel attendance to over 100! Each of these seekers is individually dealt with in these sessions. Sometimes church members fill out their cards with six names in as little as two days and come back asking for another "six-friends card."

4. *It makes people responsible for other people in the Lord.* Something like a big brother — little brother relationship develops. When a person is won to Christ and brought to the chapel, his name is recorded under that of his "big brother." The one responsible for getting him there and leading him to Christ now becomes responsible for the growth and nurture of his "younger brother" in Christ. This is one of the most significant features of the precinct evangelism concept and, perhaps more than anything else, is the reason for the high percentage of the "fruit that remains."

5. *It is climaxed on the final Saturday night with a big celebration.* After the intensive week of evangelism, all of the Christians including those who trusted Christ during the week come together for a time of festival and fellowship. They worship together in singing and prayer and receive encouragement from the Word. They share informally around a cup of coffee or cold drink, they enjoy *makala* (a type of doughnut) and fruit and they break bread together much as they did in the New Testament. They experience a sense of belonging to each other and to Christ and to His church in their precinct.

6. *It encompasses a long-range program of follow-up and continuity.* Each new convert immediately becomes part of a pre-arranged baptismal class and is taught that accepting Christ means becoming part of His visible Body — the local fellowship of believers. As they "gladly receive the Word," they are "baptized" and "added" to the new congregation. And they continue in "teaching" and "fellowship" and "outreach" and the Lord adds to the Church daily such as should be saved" (Acts 2:41-47).

Looking Ahead.

What precinct evangelism has done for this city church and its brood of daughters now totaling 11 has been significant. But look what it's done for the whole Grace Brethren denomination in the Central African Republic. Because of church-mission tensions, its growth had plateaued at 60,000 for the four-year period ending in 1972. But following the lead of Pastor Gaiwaki and his Castors Church, the denomination embarked on a program of evangelism that saw 22,000 come to Christ in the seven-month period of July, 1975, to January, 1976! Already around 40% of these have been baptized and added to the churches and the rest are in pre-baptismal classes where they are being instructed in the Word prior to baptism.

Dramatic growth like this only whets the appetite. Seventeen Grace Brethren churches got so worked up that they made a faith projection of adding 13,275 new members and 26 new congregations in the next five years. They did this in a recent church growth workshop.

On top of this, the Castors Church itself held a similar workshop a month later and set a goal of adding 6,000 to their membership by 1981! The evangelistic thrust Pastor Gaiwaki had sparked in his desire to reach his entire city had spread to his whole denomination and had come home to roost as well. Will it now spread to hundreds, perhaps thousands, of cities with similar precinct divisions the world over? The answer to that, to a certain extent, lies with the readers of this article.

NOW SOUTHERN BAPTISTS ARE GROWING IN NEW ENGLAND

by Tom Biles

Prior to 1961, there were no Southern Baptist churches in Connecticut or Rhode Island. Today, 23 churches and 12 missions with a combined membership of nearly 4,000 make up the Southern New England Baptist Association.

The population of these two southern New England states now exceeds four million. Rhode Island, often called "The City State," has 800 people per square mile compared to the national average of about 50. Connecticut has about 600 people per square mile, making these states two of the three most densely populated in America.

Few places in the world have more mission opportunities than in southern New England. One of the most challenging ministries is to students. There are 69 university and college campuses in this area with 250,000 students. Southern Baptists now have a Director of Student Ministries who lives in New Haven and serves campuses across the two states.

Perhaps the most challenging need now is for new churches. There are still 15 cities in Connecticut and Rhode Island with a population of over 30,000 where there is no Southern Baptist church! Although other Christian denominations have planted churches in southern New England for three centuries, the need is still great. Many older denominations have stopped trying. At least two million have no personal relationship to Jesus Christ. At least 2,000 new churches are needed. Now Southern Baptists are adding their resources to the church growth movement in this section of the northeast.

Southern Baptists in Connecticut and Rhode Island worship in several languages. With ministries to the Spanish, Portuguese, Russian, Polish and Italian speaking people, an attempt is being made to share the good news of Christ with people in their own language.

Guidance and support to all this work has been given by the Home Mission Board of the Southern Baptist Convention from the beginning. The funds used by the Home Mission Board are provided through the Cooperative Mission Program and the annual Annie Armstrong Offering for Home Missions. God has blessed the work to the point that the Southern New England Baptist Association has set a goal of having 50 congregations by 1980.

In Mark 1:38, Jesus said, "Let us go into the next towns, that I may preach there also; for therefore I came forth." The goal of Southern Baptists in Connecticut and Rhode Island is to continue the ministry initiated by Christ of bringing the gospel to all people.

NEW BIBLIOGRAPHY ON THIRD WORLD MISSIONS RELEASED

A new research document entitled "Third World Mission Annotated Bibliography" has just been completed by Marlin Nelson, Korean representative of World Vision International. This 62-page document includes all the entries in *Missions From The Third World* by Wong, Pentecost and Larson (now out of print) and adds to it all books and articles published on the subject over the past two years as well as adding previous material. All entries are annotated in paragraphs of 25-50 words. The bibliography is available in Xeroxed form from: Fuller Theological Seminary School of World Mission, 135 North Oakland Avenue, Pasadena, Calif., 91101, at a cost of \$1.75 postpaid (add extra for overseas mail).

THE CREATIVE APPROACH TO CHURCH GROWTH

by Elvis Marcum

((Many Christians, pastors and laymen, are developing a growth way of life. They think "Our congregation can grow more than it is growing. More people can know the liberation which comes when Christ fills the heart! It is quite possible to have more forgiven people, ready to forgive others! More responsible members of the Body! More abundant life! More Christians spending time "doing Christianity" in all its varied forms! The joy of growth can be ours."

Various principles, combined in the right way, help churches grow. Among these, one has recently been stated by Elvis Marcum, pastor of the Graceland Baptist Church in Southern Indiana. His book, *Outreach: God's Miracle Business*, published by Broadman Press, and stocked by Church Growth Book Club, tells the story. Church Growth men and women in all six continents would do well to buy the book and adapt his key idea to their circumstances. A couple of his pages present the opportunity for creative thinking and are reproduced by kind permission. DM))

Our people have tried to follow the spirit of the early Christians. Our people delight in doing the unusual — not for the sake of just doing the unusual. What we do is *for* that overriding purpose — reaching people for Christ.

We fully recognize that Jesus was not "a regular fellow." He was strikingly different. So we, as followers of Jesus, must not stick closely to the "beaten path." Our people strive to be creative. We believe that creativity is the mind of Christ in you, doing good — the work of Christ through you. We are to communicate the Gospel in a creative way. The Gospel never changes, but methods are always changing. Many laymen are constantly coming forth with new ideas, starting new ministries, moving away from the "ho hum" and the "hum drum."

There is an ever-present challenge before our people: Find new ways, better ways to minister. Our philosophy is: "The best way to do a thing hasn't been found, but we are seeking. . . ."

Our people are not afraid to fail, because in trying we may not always succeed. But even what we sometimes call failure can become a stepping stone to growth in Christ"

To summarize, the spirit of our church — the people have a dream that is so big that the supernatural power of God is essential for its accomplishment. Our people are not afraid of the difficult, they stand on the frontier by faith. They have discovered the wonder of the impossible. They know that Jesus Christ can do anything; when they surrender their lives, they can stand in awe as God's marvelous purposes are worked out.

Yes, Graceland is a strange place. We stand in the land of miracles, and we expect miracles. We believe that the Word of God teaches us that the miraculous is God's way of showing the world that the supernatural is above the natural and that God is still on His throne.

After 40 Years in Korea

Moffett Reaches Hwangap

By Pak Yong-pil

In Korea, the 60th birthday or "hwangap" bears significance because a man or woman has completed a full cycle of life. It has been for centuries a custom to celebrate the day in a grandiose manner. But for a foreigner who has spent in this soil his prime time, the birthday adds to another significance, recollecting his better or happy memories and renewing his determination to serve for this country.

"I've had a wonderful life. I'm perfectly happy with my life here. Since Korea has been my country for the better part of 40 years, I've become accustomed to the lifestyle here," recalled the Rev. Samuel H. Moffett, associate president of the Presbyterian Theological Seminary in Seoul.

The American missionary will celebrate his both birthday today. His Korean friends will hold a special prayer service for him at Youngnak Presbyterian Church at 3 p.m. today.

He was born in Pyongyang, now in north Korea, in 1916, to Samuel A. Moffett, a noted Christian missionary in the early stage of the introduction of the religion to Korea. His family is one of a handful of noted missionary families who devoted themselves to spreading the Christian gospel in Korea at the turn of this century and encouraged the nationalistic cause under the Japanese colonial rule.

He attended the Pyongyang Foreign School. When he reached college age, he went to the United States to study theology and to practice church work. He studied at Wheaton College, Princeton Theological Seminary and Yale University for his Ph.D.

In 1945, he was ordained a



Rev. Moffett

pastor of the United Presbyterian Church in the United States. From 1945 to 1950, he served as a missionary in China. He was a faculty member of Yenching University and Nanking Theological Seminary. He was exiled from China in 1951 when the Communists took over control of mainland China. He returned to Princeton Theological Seminary as a faculty member and came to Korea in 1955.

"My first assignment in Korea was to teach the Bible in a small church in Andong, Kyongsang Pukto, for three years," said Ma Sam-rak, as he likes to be called. "Korea is my native place. I hope to be buried in this country."

With regard to the quality of the Korean people, he noted that they are open-minded, hard-working and very proud of their culture. "I hope to be given a chance once more to visit scenic places in north Korea such as Mt. Kumgang and Moranbong, a riverside pavilion in Pyongyang," he said.

He is the author of a number of books on Korean subjects.

They include "Christians of Korea," "Asia and Mission," and "Joy for an Anxious Age: Bible Study in the Philippines." He is working on another book dealing with the history of Christianity in Asia. The projected book will be published by the Cambridge University Press this August.

It became very difficult to do missionary work in Korea at the time when harsh Japanese authorities forced the Korean people to worship their own national religion "Shintoism," he recollected. No right-thinking Korean, Christian or non-Christian would endure the Japanese brutality, he said.

In spite of harsh Japanese censorship, Moffett observed, there were also remarkable individual efforts by many foreign missionaries to let the world know what was actually happening on the Korean peninsula.

The American missionary-educator has concentrated his efforts on bringing the Korean cultural heritage to the world by contributing articles to the leading newspapers and magazines published in the United States. For example, Moffett contributed some articles to the world-circulation magazine Christianity Today under the topic of the "Western contribution to the Independence Movement of 1919." "What makes the church grow in Korea?" and "Protestant contribution to the Modernization of Korea."

He has collected a number of rare publications and photographs which constitute valuable items for studying early Christian missionary work and the independence movement during the Japanese colonial rule in this country. Among them are "Korea and the Sacred White Mountain," "Notes on the Imperial Chinese Mission to Korea," and "The History of Korea."

4-Day Gala

Yongson Carnival Fun

1976

11 Storey's Way
Cambridge CB3 0DP
England
December 1976

Dear friends:

We are writing this year from Cambridge and though this British isle is remarkably similar in size and shape to the Korean peninsula, and though the sight of old thatched cottages in the English countryside (greatly treasured here) gave us stabs of homesickness for Korea, we knew we were in a different world as soon as we ventured out on the highway from Heathrow Airport and tried desperately to remember to keep to the left side of the road. We've heard of one English lady who wanted to take her car on a trip abroad. The travel agent warned her she would have to drive on the right. Two days later she returned. "I'm not taking the car", she said. "Why?" "I went out yesterday to practice driving on the right and it's just too frightening. I don't see how they do it over there with all the cars coming straight at you".

Furlough is good for missionaries; it teaches humility. The work goes on so well in Korea without us; and we do well to remember that, even as we warn against leaping to the popular conclusion that in that case the church in Asia would be better off without missionaries. That is a non sequitur, and a dangerous one.

A letter from President Rhee Jong-Sung at the seminary in Seoul brings word that the school continues to flourish despite difficulties. It has so many students that one of its most pressing problems is how to train and support more younger faculty to cope with growing enrollment. The library needs expansion for the same reason and the most urgent building project is a Student Center Building which can also house the Graduate School.

Eileen was handed a big new responsibility just before we left Korea. She is the new Director of the Bible Club Movement (i.e. adviser to the very capable Executive Secretary, Mr. Chu Sun-Dong, a graduate of the seminary). She hesitated to add anything more to what she is already doing--teaching at the seminary, working at ACTS, helping in the slum relief projects--but how can you turn your back on 60,000 underprivileged young people. That is how many are now enrolled in the Bible Clubs, a country-wide system of schools run by Christians for youngsters who cannot afford to go to government schools. In the almost fifty years since Dr. Francis Kinsler launched the movement with boys he found on the streets, about a million Koreans have been given their educational start in life through the clubs which not only give regular school courses but also Bible study and training in Christian discipleship. Last month in one club alone, after three years of solid grounding in Bible study, more than a hundred junior and senior high schoolers made what we believe to be responsible decisions for Christ.

As compared with last furlough we think we begin to see an encouraging recovery of Christian confidence and missionary nerve in the home churches, but at the same time it no longer surprises us to run into signs of a softening of Christian convictions. A seminary profes-